REFERENCE LIBRARY * HOUGHTON MIFFLIN CO. * BOSTON, MASS.
Archive
Collection

This book may not leave the Offices
and if borrowed must be returned within 7 days

HEAVENLY ARCANA

VOL. X

1907 Rotch Edition

OF

SWEDENBORG'S WORKS

VOLS.

1–19 HEAVENLY ARCANA

20 INDEX ARCANA

21 HEAVEN AND HELL

22 MISCELLANEOUS WORKS

- Final Judgment
- White Horse
- Earths in the Universe
- Summary Exposition

23 FOUR DOCTRINES

- New Jerusalem and its Heavenly Doctrines

24 DIVINE LOVE AND WISDOM

- Intercourse between the Soul and the Body

25 DIVINE PROVIDENCE

26–28 APOCALYPSE REVEALED

29 MARRIAGE LOVE

30–32 TRUE CHRISTIAN RELIGION

THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

GENESIS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

First published in Latin, London, 1753

Hatch Edition

VOL. X

BOSTON AND NEW YORK
HOUGHTON, MIFFLIN AND COMPANY
The Riverside Press, Cambridge
1907

MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

VOLUMES IX., X., AND XI., OF THE ROTCH EDITION

TREAT OF

THE TENDENCY OF THE CHURCH TO TRUST IN FAITH OR KNOWLEDGE ALONE; AND THE SUBORDINATION OF ALL THINGS OF KNOWLEDGE AND INTELLIGENCE TO THE DIVINE LOVE, IN THE LORD, AND FROM HIM IN THE SPIRITUAL CHURCH.

CONTENTS OF VOL. X.

	PAGE
Genesis XLI.	7
The Correspondence of the Interior Viscera with the Greatest Man — continued	164
Genesis XLII.	178
The Correspondence of the Skin, the Hair, and the Bones with the Greatest Man	258
Genesis XLIII.	269
The Correspondence of Diseases with the Spiritual World	359
Genesis XLIV.	370
The Angels and Spirits with Man	425

NOTE: The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

GENESIS.

CHAPTER FORTY-FIRST.

1. And it came to pass at the end of two years of days, that Pharaoh dreamed; and, behold, he stood by the river.

2. And, behold, out of the river there came up seven kine, beautiful in look, and fat in flesh; and they fed in the reed-grass.

3. And, behold, seven other kine came up after them out of the river, evil in look, and thin in flesh; and stood by the other kine upon the bank of the river.

4. And the kine evil in look and thin in flesh did eat up the seven kine beautiful in look and fat. And Pharaoh awoke.

5. And he slept and dreamed a second time; and, behold, seven ears of corn came up upon one stalk, fat and good.

6. And, behold, seven ears, thin and blasted with the east wind, sprung up after them.

7. And the thin ears swallowed up the seven fat and full ears. And Pharaoh awoke, and, behold, it was a dream.

8. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

9. Then spake the prince of the butlers unto Pharaoh, saying, I do remember my sins this day:

10. Pharaoh was wroth with his servants, and put me in ward in the house of the prince of the guards, me and the prince of the bakers:

11. And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12. And there was with us there a boy, a Hebrew, servant to the prince of the guards: and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14. Then Pharaoh sent and called Joseph, and they brought him hastily out of the pit; and he shaved himself, and changed his raiment, and came in unto Pharaoh.

15. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou hearest a dream to interpret it.

16. And Joseph answered Pharaoh, saying, It is not unto me; God shall give Pharaoh an answer of peace.

17. And Pharaoh spake unto Joseph, In my dream, behold, I stood upon the bank of the river:

18. And, behold, out of the river there came up seven kine, fat in flesh, and beautiful in form; and they fed in the reed-grass:

19. And, behold, seven other kine came up after them, poor and very evil in form, and lean in flesh, such as I never saw in all the land of Egypt for badness:

20. And the lean and evil kine did eat up the first seven fat kine:

21. And they came to their inwards, and it could not be known that they had come to their inwards; and their look was evil as in the beginning. And I awoke.

22. And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good:

23. And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

24. And the thin ears swallowed up the seven good ears: and I told it unto the magicians; but there was none that could declare it to me.

25. And Joseph said unto Pharaoh, The dream of Pharaoh is one: what God is about to do He hath showed unto Pharaoh.

26. The seven good kine are seven years, and the seven good ears are seven years: the dream is one.

27. And the seven lean and evil kine that came up after them are seven years, and the seven empty ears blasted with the east wind; they shall be seven years of famine.

28. This is the word which I spake unto Pharaoh: what God is about to do He hath caused Pharaoh to see.

29. Behold, there come seven years of great plenty throughout all the land of Egypt:

30. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

31. And the plenty shall not be known in the land by reason of that famine afterward; for it shall be very grievous.

32. And for that the dream was doubled unto Pharaoh twice, it is because the word is established by God, and God is hastening to do it.

33. Now therefore let Pharaoh look out a man intelligent and wise, and set him over the land of Egypt.

34. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven years of plenty.

35. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh for food in the cities, and let them keep it.

36. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land be not cut off through famine.

37. And the word was good in the eyes of Pharaoh, and in the eyes of all his servants.

38. And Pharaoh said unto his servants, Shall we find such a one as this, a man in whom the spirit of God is?

39. And Pharaoh said unto Joseph, Forasmuch as God hath caused thee to know all this, there is none so intelligent and wise as thou:

40. Thou shalt be over my house, and upon thy mouth shall all my people kiss; only in the throne will I be greater than thou.

41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a necklace of gold about his neck;

43. And he made him to ride in the second chariot which he had; and they cried before him, Abrech: and he set him over all the land of Egypt.

44. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.

45. And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath the daughter of Poti-phera priest of On. And Joseph went out over the land of Egypt.

46. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47. And in the seven years of plenty the earth brought forth by handfuls.

48. And he gathered up all the food of the seven years which were in the land of Egypt, and put the food in the cities, the food of the field of the city, the things which were round about it, put he in the midst of the same.

49. And Joseph heaped up corn as the sand of the sea,

very much, until he left numbering; for it was without number.

50. And unto Joseph were born two sons before the year of famine came, which Asenath the daughter of Potiphera priest of On bare unto him.

51. And Joseph called the name of the firstborn Manasseh; For God hath made me forget all my toil, and all my father's house.

52. And the name of the second called he Ephraim; For God hath made me fruitful in the land of my affliction.

53. And the seven years of plenty were ended, that was in the land of Egypt.

54. And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread.

55. And all the land of Egypt was famished, and the people cried to Pharaoh for bread: and Pharaoh said unto all Egypt, Go unto Joseph; what he saith to you, do.

56. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57. And all the earth came into Egypt to buy, to Joseph; because the famine was sore in all the earth.

CONTENTS.

5191. In the internal sense of this chapter the subject is the second state of the celestial of the spiritual, which is Joseph, in its elevation above what is of the natural or external man, and so above all the outward knowledges therein, which are Egypt.

5192. Pharaoh is the natural in general, which was now at rest, and had left all things to the celestial of the spiritual, which is Joseph. The seven years of plenty through-

out the land of Egypt are the outward knowledges to which good from the celestial of the spiritual can be applied; the seven years of famine are the following states, when there is nothing good in the outward knowledges, except what is from the Divine celestial of the spiritual, which is from the Lord's Divine Human. These subjects are treated of in detail in what follows.

INTERNAL SENSE.

5193. Verses 1–4. *And it came to pass at the end of two years of days, that Pharaoh dreamed; and, behold, he stood by the river. And, behold, out of the river there came up seven kine, beautiful in look, and fat in flesh; and they fed in the reed-grass. And, behold, seven other kine came up after them out of the river, evil in look, and thin in flesh; and stood by the other kine upon the bank of the river. And the kine evil in look and thin in flesh did eat up the seven kine beautiful in look and fat. And Pharaoh awoke.* "And it came to pass at the end of two years of days" signifies after a state of conjunction; "that Pharaoh dreamed" signifies what was provided in regard to the natural; "and, behold, he stood by the river" signifies from boundary to boundary. "And, behold, out of the river" signifies that in the boundary; "there came up seven kine" signifies were truths of the natural; "beautiful in look" signifies which were of faith; "and fat in flesh" signifies which were of charity; "and they fed in the reed-grass" signifies instruction. "And, behold, seven other kine came up after them out of the river" signifies falsities which were of the natural also in the boundary; "evil in look" signifies which were not of faith; "and thin in flesh" signifies nor of charity; "and stood by the other kine upon the bank of the river" signifies that they were in the boundaries where truths were. "And the kine evil in look and

thin in flesh did eat up" signifies that the falsities which were not of faith nor of charity, exterminated; "the seven kine beautiful in look and fat" signifies the truths of the natural which were of faith and of charity. "And Pharaoh awoke" signifies a state of enlightenment.

5194. *And it came to pass at the end of two years of days.* That this signifies after a state of conjunction of the sensuals of the exterior natural with things of the interior natural, which has been treated of in the preceding chapter, is evident from the signification of two years of days, or of the time of two years, as states of conjunction; for two signifies conjunction (see n. 1686, 3519), and years, as also days, signify states. That years have this signification, can be seen above (n. 487, 488, 493, 893); and also days (n. 23, 487, 488, 493, 2788, 3462, 3785, 4850). That two signifies conjunction is because all things in general and in particular in the spiritual, and consequently in the natural world, have reference to these two, good and truth — to good as what acts and flows in, and to truth as what suffers and receives; and because they have reference to these two, and nothing is produced unless the two make one by a certain image of marriage, therefore conjunction is signified by two. Such an image of marriage is in all and each 2
of the things of nature and its three kingdoms, and without it nothing whatever exists; for that anything may exist in nature, there must be heat and light — heat in the natural world corresponding to the good of love in the spiritual world, and light corresponding to the truth of faith. These two, heat and light, must act as one if anything is to be produced; and if they do not act as one, as in winter time, nothing at all is produced. That this is also true spiritually, is very plain in the case of man. Man has two faculties, which are the will and the understanding, the will being formed to receive spiritual heat, that is, the good of love and of charity, and the understanding to receive spiritual light, that is, the truth of faith. Unless these two in

man make one, nothing is produced; for the good of love without the truth of faith does not determine or qualify anything, and the truth of faith without the good of love does not effect anything: wherefore that the heavenly marriage may be in man, or that he may be in the heavenly marriage, these two must make one in him. For this reason the ancients compared one and all of the things which are in the world, and also in man, to marriages (n. 54, 55, 568, 718, 747, 917, 1432, 2173, 2516, 2731, 2739, 2758, 3132, 4434, 4823, 5138). From this it will be evident why two signifies conjunction.

5195. *That Pharaoh dreamed.* That this signifies what was foreseen in regard to the natural, is evident from the representation of Pharaoh, as the natural (see n. 5079, 5080, 5095, 5160); and from the signification of dreaming, as a prediction of things to come, thus in the supreme sense foresight (n. 3698, 4682, 5091, 5092, 5104); and because it is foresight, or what is foreseen, it is also providence or what is provided, since the one does not exist without the other. For providence has regard to the state in its successions to eternity, which cannot be provided for unless foreseen. To make provision for what is present, and not at the same time to foresee what is to come, and so not to make provision for the future during the present, would be without end, without order, and consequently without wisdom and intelligence, and thus not of the Divine. Providence is predicated of good, and foresight of what is not good (n. 5155). Foresight cannot be predicated of good, because good is in the Divine, and exists from the Divine itself and according to it; but it can be predicated of what is not good and what is evil; for this exists outside of the Divine, and is from others who are contrary to the Divine. Thus, because providence is said of good, it is said also of the conjunction of the natural with the celestial of the spiritual, which conjunction is treated of in this chapter; and therefore by dreaming is here signified what is provided.

5196. *And, behold, he stood by the river.* That this signifies from boundary to boundary, is evident from the signification of a river, here the river of Egypt or the Nile, as a boundary. A river signifies a boundary because the great rivers — the Euphrates, the Jordan, and the Nile — and withal the sea, were the farthest boundaries of the land of Canaan; and as the land of Canaan itself represented the Lord's kingdom, and hence all the places in it represented various things in that kingdom, the rivers consequently represented the farthest limits or boundaries of it (see n. 1866, 4116, 4240). The Nile, or the river of Egypt, represented the sensuals subject to the intellectual part, and thus the outward knowledges derived from them; for these are the farthest limits of the spiritual things of the Lord's kingdom. That from boundary to boundary is signified here, is because it is said of Pharaoh that he stood by the river; for by Pharaoh is represented the natural in general (n. 5160). To view anything from the interior even to the outmost, is represented by standing by the outmost, as is the case in the spiritual world; and because there is then a view from boundary to boundary, therefore this is what is signified by the words in the internal sense.

5197. *And, behold, out of the river.* That this signifies that in the boundary, is evident from the signification of a river, as a boundary — as shown just above (see n. 5196). That out of the river means in the boundary, is because they there appeared.

5198. *There came up seven kine.* That this signifies were truths of the natural, is evident from the signification of kine, as truths of the natural — of which presently. That there were seven, is because seven signifies what is holy (see n. 395, 433, 716), and hence that number adds holiness to its subject (see n. 881). The subject also here is holy, for it is the further re-birth of the natural by its conjunction with the celestial of the spiritual. That kine or heifers signify truths of the natural, may be evident from

this, that oxen and young bullocks signify goods of the natural (n. 2180, 2566, 2781, 2830); for wherever in the Word the male signifies good, the female signifies truth; and *vice versa* where the male signifies truth, the female signifies good. From this it comes that a cow signifies the
2 truth of the natural, since an ox signifies its good. That all beasts whatever mentioned in the Word signify affections — evil and useless beasts evil affections, but gentle and useful ones good affections — may be seen above (n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3218, 3519). The cause of this signification is from representatives in the world of spirits; for when those in heaven are speaking about affections, in the world of spirits are represented beasts corresponding to the kind of affections. This has often been given me to see, and I have sometimes wondered why it was; but I perceived that the lives of beasts are nothing but affections, for they follow their affection from instinct without reason, and so are carried along each to his own use. To these affections without reason no other bodily forms are suitable than such as those in which they appear upon the earth. This is why, when affections alone are talked of, their ultimate forms appear similar to the bodily forms of such beasts; for those affections cannot be clothed with any other forms than those which correspond to them. I have seen strange beasts, too, which exist nowhere in the world, and which
3 were the forms of unknown and of mixed affections. This now is the reason that in the Word by beasts are signified affections; but what affections are signified is plain only from the internal sense. That by oxen is signified the good of the natural, may be seen in the passages cited above, and that by kine are signified truths of the natural, may be evident from the passages in which they are mentioned — as in Isaiah (xi. 7: Hosea iv. 16: Amos iv. 1); and also from the water of separation wherewith the children of Israel were to be made clean, which was prepared from a

red cow burned to ashes outside of the camp, and with which cedar wood, hyssop, and double-dyed scarlet were mingled (Num. xix. 2–11). When the meaning of this proceeding is disclosed by means of the internal sense, it is seen that by a red cow is signified truth of the natural which was unclean and was made clean by the burning, and also by such things as are signified by cedar wood, hyssop, and double-dyed scarlet; the water therefrom representing the means of purification.

5199. *Beautiful in look.* That this signifies which were of faith, is evident from the signification of beauty and of look. Spiritual beauty is affection for interior truth, and spiritual look is faith; hence by beautiful in look is signified affection for the truth of faith (see n. 553, 3080, 3821, 4985). That spiritual beauty is affection for interior truth, is because truth is the form of good. Good itself which is from the Divine in heaven is that from which angels have life; but the form of their life is given by the truths which are from that good. And yet beauty is not produced by the truth of faith, but by the affection itself within the truths of faith, which is from good. The beauty which is from the truth of faith alone is as that of a painted or sculptured face; but the beauty from affection for truth, which is from good, is as that of a living face animated by heavenly love; for as is the love or the affection that beams from the form of the face, such is the beauty. Thence it is that the angels appear in ineffable beauty; from their faces beams forth the good of love by the truth of faith, which not only appear before the sight, but are also perceived from the spheres coming from them. The reason that from this they have beauty is, that the whole heaven is a Greatest Man, and corresponds to all things and every thing in man; he therefore who is in the good of love, and hence in the truth of faith, is in the form of heaven, and consequently is in the beauty in which heaven is, where the Divine from the Lord is all in all. It is for this reason, too,

that they who are in hell, because they are contrary to good and truth, are in horrible deformity; and that, in the light of heaven, they appear not as men, but as monsters. That spiritual looking is faith, is because looking and seeing in the internal sense is understanding, and in a still more interior sense having faith (see n. 897, 2150, 2325, 2807, 3863, 3869, 4403–4421).

5200. *And fat in flesh.* That this signifies which were of charity, is evident from the signification of fat, or fatness, as what is celestial and is predicated of the good which is of love and charity (see n. 353); and from the signification of flesh, as the will vivified by good from the Lord (n. 148, 149, 780, 999, 3812, 3813), and thus also the good which is of love and charity. From this it follows that by fat in flesh is signified which were of charity, since by beautiful in look is signified which were of faith. In this way the truths of the natural, signified by kine, are described by their form and by their essence — their form consisting of the things of faith, and their essence of those of charity. That this is so, is not apparent from the literal sense.

5201. *And they fed in the reed-grass.* That this signifies instruction, is evident from the signification of feeding, as being instructed — of which hereafter; and from the signification of reed-grass, or the larger grass which grows near rivers, as outward knowledge of the natural man. That grass or herbage means this knowledge, is clear from the Word. To feed in the reed-grass, therefore, is to be instructed in outward knowledges, and by these knowledges to learn about truths and goods; for outward knowledges are means, and as it were mirrors, in which an image of interior things shows itself; and in this image, as again in a mirror, are reflected and represented the truths and goods of faith, and consequently the things which are of heaven and are called spiritual; but this image, because it is more inward, does not appear to any but those who are in faith from charity. This is what is signified in the genuine sense

by feeding in the reed-grass. That feeding is being in- 2
structed, is plain from those places in the Word where we read of it — as in Isaiah: *Then shall He give the rain of thy seed, wherewith thou sowest the ground; and bread of the increase of the ground, and it shall be fat and rich; in that day shall thy cattle feed in a broad meadow* (xxx. 23) — where cattle stand for those who are in good and truth, feeding in a broad meadow, for being abundantly instructed. In the same: *I have given Thee for a covenant of the peo-* 3
ple, to restore the land, to make them inherit the desolate heritages; saying to them that are bound, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and on all hillsides shall be their pasture (xlix. 8, 9). This is said of the coming of the Lord, feeding in the ways meaning being instructed in truths — that ways are truths, see above (n. 627, 2333) — and pasture standing for the instruction itself. In Jeremiah: *Woe unto the shepherds that destroy and scatter the flock of My pasture! . . . Therefore thus saith Jehovah, the God of Israel, against the shepherds that feed My people* (xxiii. 1, 2). Shepherds stand for those who instruct, and flock for those who are instructed (n. 343, 3795); thus feeding stands for instructing. As it has become customary to call teachers 4
shepherds, and learners a flock, it has also become common to speak of feeding, when talking of preaching, or of instruction from doctrine from the Word; but this is done by way of comparison, and not from the signification, as in the Word. The reason why feeding is spoken of in the Word from its signification, is, that when instruction or doctrine from the Word is spoken of in heaven, then in the world of spirits, where spiritual things appear naturally, are represented to the sight, meadows green with grass, herbage, and flowers, with flocks therein; and this with every variety, according to what is being said in heaven about instruction and doctrine. In the same: *I will bring Israel* 5
again to his habitation, that he may feed on Carmel and

Bashan; and his soul shall be satisfied upon the mountain of Ephraim and in Gilead (l. 19) — feeding on Carmel and Bashan meaning to be instructed in the goods of faith and of charity. Again: *From the daughter of Zion all her honor is departed; her princes are become like harts that find no pasture* (Lam. i. 6). In Ezekiel: *I will feed them in a good pasture, and upon the mountains of the height of Israel shall their fold be; there shall they lie down in a good fold, and on fat pasture shall they feed upon the moun-*
6 *tains of Israel* (xxxiv. 14). In Hosea: *Now will Jehovah feed them as a sheep in a broad place* (iv. 16) — feeding in a broad place meaning to instruct in truths. That breadth is truth, may be seen above (n. 1613, 3433, 3434, 4482). In Micah: *Thou, Beth-lehem Ephrathah . . . out of thee shall He come forth unto Me who shall be ruler in Israel. He shall stand and shall feed in the strength of Jehovah* (v. 2, 4). Again: *Feed Thy people with Thy rod, the flock of Thy heritage, which dwell solitarily . . . let them feed in Bashan and Gilead, as in the days of old* (vii. 14). In Zephaniah: *The remnant of Israel . . . shall feed and lie*
7 *down, and none shall make them afraid* (iii. 13). In David: *Jehovah is my shepherd. . . . He will make me to lie down in green pastures; He will lead me to the waters of rest* (Ps. xxiii. 1, 2). Again: *It is He that hath made us, and not we; we are His people, and the flock of His pasture;* or, according to another reading, *therefore we are His; we are His people, and flock of His pasture* (Psalm c. 3). In the Apocalypse: *The Lamb which is in the midst of the throne shall feed them, and shall guide them unto living fountains of waters* (vii. 17). In John: *I am the door: by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture* (x. 9). Again: Jesus said to Peter, *Feed My lambs;* and a second time, *Feed My sheep;* and a third time, *Feed My sheep* (xxi. 15–17).

5202. *And, behold, seven other kine came up after them*

out of the river. That this signifies falsities which were of the natural, also in the boundary, is evident from the signification of kine as truths of the natural, of which just above (n. 5198), whence it is that kine in the opposite sense are falsities — for most of the expressions in the Word have an opposite sense, which is known from the genuine, and consequently because in the genuine sense kine are truths of the natural, in the opposite sense they are falsities of the same kind, thus falsities in the natural; and from the signification of a river, as a boundary, of which also above (n. 5196, 5197). That they were in the boundary, is plain too from their being said to have come up out of the river; for to come up is predicated of progression from what is exterior toward interiors (n. 3084, 4539, 4969). It will be well to state how it is with this 2
matter, because it is the subject in what follows. In the preceding chapter, the subject is the exterior natural, and the things in it which belonged to the intellectual class, and those which belonged to the voluntary class — that the former were received, and the latter rejected. Those belonging to the intellectual class were represented by the butler, and those belonging to the voluntary class by the baker; and because those belonging to the intellectual class were received, they were also made subordinate to the interior natural. These were treated of in the previous chapter, and this was the first of the re-birth of the natural. In the present chapter, however, the subject is the influx 3
of the celestial of the spiritual into those things of the natural which were retained, namely, those in it which were of the intellectual part, and which are signified by kine beautiful in look and fat in flesh. But because the natural cannot be re-born as to intellectual things alone, there were also things of the will; for in every single thing there must be something of the intellect and at the same time something of the will in order that it may be anything; and as the former will had been rejected, therefore a new one

must flow in, in its place. This new will is from the celestial of the spiritual, which with its influx into the natural, is described in this chapter. How it is with the natural in this state is described in the internal sense — that the truths in it were exterminated by falsities, and so the natural was left to the celestial of the spiritual, which is signified by the good kine being eaten up by the evil kine, and by the full ears of corn being swallowed up by the empty ones, and afterward by Joseph's looking out for all Egypt; but, by the Divine mercy of the Lord, more will be said
4 on these subjects in the following pages. They are moreover of such a nature as to come with difficulty into the light of the human understanding; for they are arcana of regeneration, of which, though in themselves innumerable, man knows scarce anything. The man who is in good, is, from early infancy to the last of his life in the world and thereafter to eternity, being re-born every moment, not only as to interiors, but also as to exteriors, and this by stupendous processes. These processes are what for the most part constitute angelic wisdom, which is known to be ineffable, and to contain things such as ear has not heard, nor eye seen, neither have entered into the conception of man. The internal sense of the Word treats of things like these, and thus is adapted to angelic wisdom; and when it flows from this wisdom into the sense of the letter, it becomes adapted to human wisdom, and thence in a hidden way affects those who are in the desire from good of knowing truths from the Word.

5203. *Evil in look.* That this signifies which were not of faith, is evident from the signification of beautiful in look, as which were of faith — of which just above (see n. 5199); hence in this passage evil in look is, which were not of faith.

5204. *And thin in flesh.* That this signifies nor of charity, is evident from the signification of fat in flesh, as which were of charity — of which also above (n. 5200);

hence in this passage thin in flesh is, which were not of charity, for they are in the opposite.

5205. *And stood by the other kine upon the bank of the river.* That this signifies that they were in the boundaries where truths were, is evident from the signification of standing by upon the bank of the river, as in the boundaries — that a river is a boundary, see above (n. 5196, 5197); and from the signification of kine, as truths of the natural — of which also above (n. 5198). How this is, that falsities stood in the boundaries where truths were, will be plain from what follows, in particular when we come to explain what is signified in the internal sense by the seven years' famine in the land of Egypt, which was predicted and signified by the seven kine evil in look and thin in flesh, and also by the seven ears of corn thin and blasted with the east wind.

5206. *And the kine evil in look and thin in flesh did eat up.* That this signifies that the falsities which were not of faith nor of charity exterminated, is evident from the signification of eating up, as consuming (see n. 5149, 5157), but here exterminating, because the truths which are in the natural, until made living by the celestial of the spiritual, and consequently regenerated, are as it were exterminated by falsities; and from the signification of kine evil in look, as which were not of faith — of which just above (n. 5203); and from the signification of thin in flesh, as which were not of charity — of which also above (n. 5204).

5207. *The seven kine beautiful in look and fat.* That this signifies the truths of the natural which were of faith and of charity, is evident from the signification of kine, as truths of the natural — of which above (n. 5198); and from the signification of beautiful in look, as which were of faith (n. 5199); and from the signification of fat, as which were of charity (n. 5200). As regards the matter itself, namely, that truths were exterminated from the natural by falsities in the boundaries, it should be known that

this takes place at the beginning in all regeneration; for the truths which are introduced in the beginning with a man, are indeed in themselves truths; but they are not truths in him until good is joined to them. The good when joined causes truths to be truths. Good is the essential, and truths are its forms; and thus in the beginning falsities are near truths, or, in the boundaries where truths are, there are also falsities; but as fast as good is conjoined with the truths, the falsities take flight. This also actually takes place in the other life, where the sphere of falsity applies itself to truths according to the influx of good into the truths; when only a little good flows in, the sphere of falsity is near, when more good flows in, the sphere of falsity withdraws, and when good is entirely joined to truths, the sphere of falsity is also entirely dispelled. When the sphere of falsity is near, as is the case in the beginning, as just said, then truths seem to be exterminated; but they are laid by for the while in the interior where they are filled with good, and from thence in turn let back. This is what is signified by the seven kine and the seven ears of corn, and farther on by the seven years of great plenty and the seven years of famine; but one who knows nothing about regeneration, and nothing about man's internal state, cannot comprehend these things.

5208. *And Pharaoh awoke.* That this signifies a state of enlightenment, is evident from the signification of awaking, as being enlightened (see n. 3715); and from the representation of Pharaoh, as the natural — of which above. From this it is plain that by Pharaoh's awaking is signified a state of enlightenment in the natural. By enlightenment is here meant general enlightenment from the celestial of the spiritual, and thus from the interior. The enlightenment which comes or flows in from the interior, is general in the lower part of the mind, but becomes successively less general, and at length particular, as truths from good are introduced into it; for every truth from good shines,

and also enlightens. This is then the reason that, as was said just above (n. 5206), truths are exterminated from the natural, a thing which is done in order that the natural may in a general way be enlightened from the interior, and that afterward in the general enlightenment, or the general light, truths may be replaced there in their order, so that the natural is enlightened in a particular manner. The correspondence between the spiritual and the natural in man, or between his internal and his external, is effected in that way; for truths are first procured, next they are as if exterminated, yet they are not exterminated, but stored away; and then what is lower is enlightened in a general way by what is higher, or what is exterior by what is interior; and in that light the truths are replaced in their order; whereby all the truths there become images of their general, and correspond. Also, in all and each of the things that exist, not only in the spiritual world, but also in the natural, what is general comes first; and afterward things less general, and finally particulars, are inserted in it in succession. Without such insertion or fitting-in, nothing at all would inhere; for whatever is not in some general thing, and does not depend upon it, is dissipated (see n. 917, 3057, 4269, 4325, 4329, 4345, 4383). 2

5209. Verses 5–7. *And he slept and dreamed a second time; and, behold, seven ears of corn came up upon one stalk, fat and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven fat and full ears. And Pharaoh awoke, and, behold, it was a dream.* "And he slept" signifies an obscure state; "and dreamed a second time" signifies what was provided; "and, behold, seven ears of corn came up upon one stalk" signifies outward knowledges, which are of the natural, conjoined; "fat and good" signifies in which the things of faith and charity could be applied. "And, behold, seven ears, thin" signifies knowledges of no use; "and blasted with the east

wind" signifies full of lusts; "sprung up after them" signifies appeared near by. "And the thin ears swallowed up the seven fat and full ears" signifies that the knowledges of no use exterminated the good knowledges. "And Pharaoh awoke" signifies a general state of enlightenment; "and, behold, it was a dream" signifies in that obscurity.

5210. *And he slept.* That this signifies an obscure state, is evident from the signification of sleeping, as an obscure state. Sleep also in the spiritual sense, is nothing else, just as wakefulness is nothing else than a clear state; for it is spiritual sleep when truths are in obscurity, and spiritual wakefulness when truths are in clearness. In the degree also of this clearness are spirits awake, and in the degree of the obscurity are they asleep. From this it is plain that sleeping means an obscure state.

5211. *And dreamed a second time.* That this signifies what was provided, is evident from the signification of dreaming, as what is provided (see n. 5195).

5212. *And, behold, seven ears of corn came up upon one stalk.* That this signifies outward knowledges which are of the natural, conjoined, is evident from the signification of ears, or spikes, of corn, as outward knowledges belonging to the natural — of which in what follows; and from the signification of, upon one stalk, as conjoined; for what are on one stalk are in their origin conjoined. The reason why ears or spikes of corn signify outward knowledges, is, that corn signifies the good of the natural (see n. 3580), since outward knowledges are the containants of the good of the natural, as the ears are of the corn; for in general all truths are vessels of good, and so also are outward knowledges, for these are lowest truths. Lowest truths, or truths of the exterior natural, are called outward knowledges, because they are in man's natural or external memory, and because they partake for the most part of the light of the world, and hence can be presented and represented to others by forms of words, or by ideas formed into words by means

of such things as are of the world and its light. The things which are in the inner memory, however, are not called knowledges, but truths, so far as they partake of the light of heaven; nor can they be understood but by that light, or expressed except by forms of words, or ideas formed into words by means of such things as are of heaven and its light. The outward knowledges which are signified here by ears, or spikes, of corn, are those of the church, in regard to which see above (n. 4749, 4844, 4964, 4965). That there were two dreams, one of the seven kine and the 2
other of the seven ears of corn, was because in the internal sense both naturals, the interior and the exterior, are treated of, and in what follows, the re-birth of both. By the seven kine are signified the things which are of the interior natural and are called truths of the natural (see n. 5198); and by the seven ears of corn, the truths of the exterior natural, which are called outward knowledges. Interior and exterior knowledges are signified by ears of 3
the river Euphrates even to the river of Egypt, in Isaiah: *It shall come to pass in that day, that Jehovah shall beat out from the ear of the river unto the river of Egypt, and ye shall be gathered one to another, O ye children of Israel. And it shall come to pass in that day, that a great trumpet shall be blown, and they shall come that were ready to perish in the land of Assyria, and they that were outcasts in the land of Egypt; and they shall bow themselves down to Jehovah in the mountain of holiness at Jerusalem* (xxvii. 12, 13). They that were ready to perish in the land of Assyria stand for interior truths, and the outcasts in the land of Egypt for exterior truths or outward knowledges. So also in Mark the comparison with the blade, the ear, 4
and the corn, involves the re-birth of man by means of outward knowledges, truths of faith, and goods of charity: *Jesus said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, while he*

knoweth not. For the earth beareth fruit of herself; first the blade, then the ear, after that the corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come (iv. 26–29). The kingdom of God, which is compared to the blade, the ear, and the corn, is heaven in man by regeneration; for one who is regenerated has the kingdom of God in him, and becomes in image the kingdom of God or heaven. The blade is the first knowing, the ear is the knowledge of truth thence, the corn is the good therefrom. Likewise the laws enacted in regard to gleanings (Lev. xix. 9; xxiii. 22), and in regard to the liberty of plucking the ears from the standing corn of the neighbor (Deut. xxiii. 25), and also in regard to eating no bread, nor parched corn, nor green ears, until the offering of God was brought (Lev. xxiii. 14), represented such things as are signified by ears of corn.

5213. *Fat and good.* That this signifies in which the things belonging to faith and charity could be applied, is evident from the signification of fat, when predicated of the outward knowledges which are signified by ears of corn, as things that are capable of receiving the good of faith, and accordingly those in which the things of faith can be applied — for outward knowledges are vessels, and when fatness is predicated of them, it signifies fitness for receiving such things as are of faith from charity; and from the signification of good, when predicated of the outward knowledges signified by ears of corn, as those receptible of the good of charity, and accordingly those in which the things of charity can be applied. That fat regards the things of faith, and good the things of charity, is in accordance with the constant usage everywhere in the Word, in which wherever two adjectives are applied to one thing, one involves what is of faith, and the other what is of charity; and this because of the marriage of truth and good in every particular of the Word (see n. 683, 793, 801, 2173, 2516, 2712, 4137, 5138). That fat signifies the

things which are of faith, and good the things which are of charity, is plain also from the foregoing parallel passages about the kine (n. 5199, 5200). The outward knowledges in which the things of faith and of charity can be applied are very many, such as all the knowledges of the church, which are signified by Egypt in a good sense (n. 4749, 4844, 4964, 4965); and consequently all the knowledges which are truths about correspondences, representatives, significatives, influx, order, intelligence and wisdom, and the affections; and also all truths of inner and outer nature, both visible and invisible, because these correspond to spiritual truths.

5214. *And, behold, seven ears, thin.* That this signifies knowledges of no use, is evident from the signification of ears, as knowledges, of which above (n. 5212); and from the signification of thin, as what is of no use. For thin is put in contrast with full, and that is said to be full in which there is use, or, what is the same thing, in which there is good; for every good thing is of use; and therefore thin is what is of no use. The knowledges of no use are those which have no other end than glory and pleasure. These ends are of no use, because they do not benefit the neighbor.

5215. *And blasted with the east wind.* That this signifies full of lusts, is evident from the signification of blasted with the east wind, as being consumed by the fire of lusts. For the east wind and the east, in the genuine sense, are love to the Lord and love toward the neighbor (see n. 101, 1250, 3249, 3708, 3762); hence in the opposite sense they are love of self and love of the world, and accordingly lusts and desires; for these are of those loves. Fire is predicated of them for the reason spoken of above (see n. 5071), and consequently to be blasted is predicated of them. For there are two sources of heat, as also there are 2
two sources of light; one source of heat is the sun of the world, and the other source is the sun of heaven, which is

the Lord. It is well known that the sun of the world pours forth heat into its world, and into all the things therein; but that the Sun of heaven pours heat into the whole heaven, is not so well known. And yet it may be known, if one but reflects upon the heat which is inwardly in man, and which has nothing in common with the heat of the world, that is, the heat which is called vital heat. Thus it might be known that this heat is of a different nature from that of the heat of the world; and that this heat is living, while that of the world is not at all; and that because it is living, it kindles man's interiors, of his will and understanding, and gives him to desire and to love and also to be affected. For this reason also desires, loves, and affections are spiritual heat, and are so called. That they are heat, is very manifest, for heat is exhaled on all sides from living bodies, even in the greatest cold; and in the degree that the desires and affections, that is, the loves, become stronger, the body also grows warm. This is the heat that is meant in the Word by burning, fire, and flame; and in the genuine sense it is heavenly and spiritual love, but in the opposite sense corporeal and earthly love. From this it may be evident that here by being blasted with the east wind is signified being consumed by the fire of lusts, and when predicated of outward knowledges, which are the thin ears
3 of corn, is signified that they are full of lust. That by the east wind is signified what is of lusts and their fantasies, is evident from the passages in the Word where it is mentioned — as in David: *He led forth the east wind in the heavens, and by His power He brought forth the south wind. He rained flesh also upon them as the dust, and winged fowl as the sand of the sea* (Ps. lxxviii. 26, 27). That by the flesh which that wind brought, are signified lusts, and by the winged fowl their fantasies, is plain in Moses (Num. xi. 31–35), where it is said that the name of the place in which the people were smitten with a plague because of their eating flesh, was called, *The graves of lust,*

because there they buried the people that lusted. In Ezekiel: 4
Behold the vine *being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? It shall wither in the beds where it grew* (xvii. 10); and again: The vine *was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken off and withered; the fire consumed every one. . . . For fire is gone out of a rod of her branches, it hath devoured her fruit, so that there is in her no strong rod to be a sceptre to rule* (xix. 12, 14) — where the east wind stands for what is of lusts. In Isaiah: *He meditated upon His rough wind, in the day of the east wind* (xxvii. 8). In Hosea: *The east wind shall come, the wind of Je-* 5
hovah coming up from the wilderness: and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all vessels of desire (xiii. 15) — where also the east wind stands for what is of lusts. Likewise in Jeremiah: *As the east wind I will scatter them before the enemy* (xviii. 17). In David: *With the east wind Thou* 6
wilt break the ships of Tarshish (Ps. xlviii. 7.) In Isaiah: *Thou hast forsaken Thy people, the house of Jacob, because they are filled with the east wind, and the soothsayers are Philistines* (ii. 6). In Hosea: *Ephraim feedeth on wind, and followeth after the east wind: every day he multiplieth lies and desolation* (xii. 1) — wind here standing for fantasies, and the east wind for lusts. Similar also is the meaning in the internal sense of the east wind by which locusts were produced, and by which they were driven into the sea (Exod. x. 13, 19); and also by which the waters of sea Suph were divided (Exod. xiv. 21).

5216. *Sprung up after them.* That this signifies appeared near by, is evident from the signification of springing up here, as appearing; and from the signification of after them, as near by, or in the boundary, just as is signified by the evil and lean kine coming up after them, that is, after the beautiful and fat kine (see n. 5202). That

after them means near by, is because after means in succession of time; and in the spiritual world, and consequently in the spiritual sense, there is no notion of time, but instead of it the kind of state that corresponds.

5217. *And the thin ears swallowed up the seven fat and full ears.* That this signifies that the knowledges of no use exterminated the good knowledges, is evident from the signification of the thin ears, as knowledges of no use — of which above (n. 5214); and from the signification of the fat and full ears, as knowledges in which the things of faith and charity could be applied (n. 5213), consequently good knowledges; and from the signification of swallowing up, as exterminating — the same as eating up, which is said above of the kine (n. 5206). That the good knowledges were driven out by those of no use, or that truths were driven out by falsities, may be seen above (n. 5207). So it is also in the spiritual world: where falsities are, truths cannot subsist; and, *vice versa*, where truths are, falsities cannot subsist. The one drives out the other, for they are opposites. The reason is, that falsities are from hell and truths are from heaven. It appears sometimes as if falsities and truths were in one subject; yet they are not falsities which are opposite to the truths in him, but are those which are associated by applications. The subject in whom truths, and at the same time falsities which are opposite to them, subsist, is called lukewarm; and the subject in whom falsities and truths are mingled is called profane.

5218. *And Pharaoh awoke.* That this signifies a general state of enlightenment, is evident from what was explained above (n. 5208), where the same words occur.

5219. *And, behold, it was a dream.* That this signifies in that obscurity, is evident from the signification of a dream, as an obscure state (n. 1838, 2514, 2528, 5210). It is called obscure, because truths were exterminated; for where truths are not, there is obscurity, since the light of heaven flows only into truths; for the light of heaven is

Divine truth from the Lord. Hence the truths with angels and spirits, and also with men, are substituted lights; but they have their light from the Divine truth by means of the good in the truths; for unless truths are from good, that is, unless they have good in them, they cannot receive any light from the Divine. By means of good they receive it; for good is like fire or flame, and truths are like the rays of light from it. Truths without good shine, indeed, in the other life; but they shine with a wintry light, which is thick darkness beside the light of heaven. From this it may be evident that what is meant here by obscure, is the state of the natural when the good knowledges were driven out by those of no use. An obscurity like this can be enlightened in a general manner (n. 5208, 5218), but by no means can the obscurity coming from falsities; for falsities are so many darkening clouds, which shut out the light of heaven, and so cause an obscurity that cannot be lightened until the falsities are removed.

5220. Verse 8. *And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.* "And it came to pass in the morning" signifies in that new state; "that his spirit was troubled" signifies disturbance; "and he sent and called for all the magicians of Egypt, and all the wise men thereof" signifies in consulting the interior as well as the exterior knowledges; "and Pharaoh told them his dream" signifies about things to come; "but there was none that could interpret them unto Pharaoh" signifies that it was not known what would happen.

5221. *And it came to pass in the morning.* That this signifies in that new state, is evident from the signification of, it came to pass, or it was, as involving what is new (see n. 4979, 4987); and from the signification of the morning, as a state of enlightenment (n. 3458, 3723). This is that

new state which is meant, in regard to which see just above (n. 5218). That state and its quality are treated of here, showing that there was disturbance therein by reason of obscurity regarding the things which were happening. But one can hardly know anything about the quality of that state, unless he is in a spiritual sphere, and at the same time gives attention to the things which are taking place within him. Otherwise he cannot even know what it is to be generally enlightened, and particularly enlightened, nor even what it is to be enlightened, still less that there is disturbance at first in a general state of enlightenment, and that there comes no tranquillity until the time when truths from good are replaced in their order. How these things are, is clearly perceived by the angels, and also by good spirits, because they are in a spiritual sphere. To be wise in such subjects, and to think about them, is delightful to them; but to the man who is in a natural sphere, and still more to one who is in a sensual sphere, and yet more to one who is in a grossly sensual sphere from corporeal and earthly things, such subjects are irksome.

5222. *That his spirit was troubled.* That this signifies disturbance, is evident from the signification of being troubled in spirit, as being disturbed. By spirit here, as occasionally elsewhere in the Word, is meant interior affection and thought which also are the spirit of man. The ancients called these the spirit; but by the spirit they meant specially the interior man, which would live after the death of the body; while at this day by the spirit, when used in such a sense, only the thinking faculty is understood, and this without any subject other than the body to be in. This is because it is no longer believed that the interior man is the man himself, but that the interior man, which is commonly called the soul or spirit, is mere thought without a subject adapted to it; and that consequently, being thought without a subject to be in, it will be dissipated after the death of the body, like something ethereal

or flamy. This is what is understood at the present day by spirit, as when it is said to be troubled in spirit, to be sad in spirit, to be glad in spirit, or to rejoice in spirit; when yet it is the interior man himself which is called the spirit, and which is troubled, is sad, is glad, and rejoices, and which is a man in a form entirely human, though invisible to bodily sight, in which thought resides.

5223. *And he sent and called for all the magicians of Egypt, and all the wise men thereof.* That this signifies in consulting the interior as well as the exterior knowledges, is evident from the signification of magicians, as in a good sense interior knowledges, of which hereafter; and from the signification of wise men, as exterior knowledges, of which also in what follows. That by the magicians and wise men of Egypt are signified knowledges, is because Egypt was one of the kingdoms in which the representative Ancient Church existed (n. 1238, 2385). But in Egypt attention was paid chiefly to the knowledges of that church, which related to correspondences, representatives, and significatives; and by these knowledges were explained what had been written in the books of the church, and what had place in their holy worship (n. 4749, 4964, 4966). Hence it came about that by Egypt were signified knowledges in general (n. 1164, 1165, 1186, 1462), and also by Pharaoh, its king. The chief among those who were skilled in and taught these knowledges were called magi, or magicians, and wise men; those who were skilled in mystical knowledge, were called magicians, and those skilled in that not mystical, wise men; consequently those who taught interior knowledges were called magicians, and those who taught exterior knowledges, wise men. For this reason it is that these knowledges are signified by them in the Word. But after they began to misuse the interior knowledges of the church, and to turn them into magic, then by Egypt began to be signified the knowledge which perverts, and likewise by the magicians of Egypt and her wise men.

2 The magicians of that time knew such things as are of the spiritual world, which they learned from the correspondences and representatives of the church; and therefore many of them were in communication with spirits, and in that way learned deceptive arts, by which they performed magic miracles. They who were called wise men, however, did not care for such things, but solved difficult problems and taught the causes of natural things. In such things as these the wisdom of that time chiefly consisted, and skill in them was called wisdom — as will be evident from what is related of Solomon in the First Book of Kings: *Solomon's wisdom was multiplied above the wisdom of all the sons of the East, and all the wisdom of the Egyptians. Insomuch that he was wiser than all men; than Ethan the Ezrahite, and Heman and Calcol and Darda, the sons of Mahol. . . . He spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes. Therefore there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom* (iv. 30); and what is related of the queen of Sheba in the same Book: *She came to prove him with hard questions. . . . And Solomon told her all her questions: there was not anything hid from the king which he told her*
3 *not* (x. 1, 3). From this it is plain what was called wisdom at that time, and who, not only in Egypt, but also elsewhere, as in Syria, Arabia, and Babylon, were called wise; but in the internal sense by the wisdom of Egypt nothing else is signified than the knowledge of natural things, and by magic the knowledge of spiritual things; thus by wise men are signified exterior knowledges, by magicians interior knowledges, and by Egypt learning in general (see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966). By Egypt and her wise men nothing else was meant in Isaiah: *The princes*

of Zoan are foolish, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of the kings of antiquity? Where now are thy wise men? (xix. 11, 12.) That they 4
were called magicians, or magi, who were in the knowledge of spiritual things, and also in revelations thence, is plain from the Magi who came from the east to Jerusalem, asking where He was that was born King of the Jews, and saying that they had seen His star in the east, and were come to worship Him (Matt. ii. 1, 2). It is also evident from Daniel, who is called the *prince of the magicians* (Dan. iv. 9); and again, The queen said to king Belshazzar, *There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him: therefore the king Nebuchadnezzar, thy father . . . made him prince of the magicians, diviners, Chaldeans, and soothsayers* (Dan. v. 11). Again: *Among them all was none found like Daniel, Hananiah, Mishael, and Azariah;* for when *they stood before the king, in every matter of wisdom of understanding concerning which the king enquired of them, he found them ten times better than all the magicians and diviners that were in his realm* (Dan. i. 19, 20). That in the opposite sense by magicians, such as those 5
who are mentioned in Exodus (vii. 11, 22; viii. 7, 18, 19; ix. 11), are signified those who have perverted spiritual things and thereby practised magical arts, is well known. For magic was nothing else than a perversion, and a perverse application of such things as are of order in the spiritual world; from this came magic. But such magic is at this day called natural, for the reason that anything above or beyond nature is no longer believed in; and what is spiritual is denied, unless by it is understood an inner natural element.

5224. *And Pharaoh told them his dream.* That this signifies about things to come, is evident from the significa-

tion of a dream as foresight, prediction, the event (see n. 5091, 5092, 5104), and so things to come. How this is in the internal sense is evident from the series of things. The subject in this verse is the new state of the natural, when it is in obscurity because of truths having been exterminated from it, and that there is then disturbance in it in consulting outward knowledges about things to come; for when such obscurity occurs, thought at once arises, what the event will be. As this is common in every such state while man is being regenerated, therefore that state is
2 here described in the internal sense; but such states are unknown at this day, both because few are regenerated, and because those who are regenerated do not reflect upon such things. At this day man cares not what is interiorly taking place in him, because external things occupy him; and internal things have no importance to one who is wholly occupied with external things, that is, in whom they are the aims of life. Regarding that obscurity they would say, What are these matters to me, since there is no money or honor to be gained from them? Why should I think about the state of the soul, or the state of the internal man, whether it is in obscurity when truths have been driven out, or in clearness when they have been replaced therein? What would it benefit me to know this? Whether there is any internal man is to me a matter of doubt, and whether there is any other state of the soul than that which is of the body, nay, whether there is any soul that lives after death. Who has come back from the dead and declared it? So talks the man of the church with himself at this day, and so he thinks when he hears or reads anything about the state of the internal man. From this it is plain why the things that are going on inwardly in man are at
3 this day hidden, and wholly unknown. Such an obscurity of the understanding never existed among the ancients. It was their wisdom to cultivate interior things, and so to perfect both the intellectual and the voluntary faculty, and

thereby to provide for the welfare of their soul. That to things like these the ancients gave their attention, is clear from their writings, which are even now extant, and also from the desire of all to hear Solomon — for *Therefore there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom* (1 Kings iv. 34); and therefore came the queen of Sheba, who, from the joy into which she came at the wisdom of Solomon, said, *Happy are thy men, happy are these thy servants, who stand continually before thee, and hear thy wisdom* (1 Kings x. 8). Who at this day would call himself happy for this reason?

5225. *But there was none that could interpret them unto Pharaoh.* That this signifies that it was not known what would happen, is evident from the signification of interpreting, as knowing what would happen (see n. 5141). Hence there being none that could interpret means not to know; for in the internal sense *no one* is the negation of a thing, and thus what is not; for the idea of a person is turned in the internal sense into the idea of a thing — as for instance the idea of a man, a husband, a woman, a wife, a son or daughter, a boy or maiden, is turned into the idea of truth or of good, and as above (n. 5223) the idea of a magician and wise man is turned into that of interior and exterior knowledges. The reason of this is that in the spiritual world, or in heaven, not persons but things come under view; for persons limit the idea, and centre it upon something finite; whereas things do not limit and centre it, but extend it to the infinite, thus to the Lord. For this reason also, not any person who is named in the Word is perceived in heaven, but in his stead the thing which is represented by that person; so also no people or nation is perceived, but only its quality. Nay, not even is any historic statement of the Word about a person, nation, or people, known in heaven; and consequently it is not known who Abraham, Isaac, Jacob, the Israelitish people, and the Jewish

nation were, but it is there perceived what Abraham, Isaac, Jacob, the Israelitish people, and the Jewish nation are; and the same in all other cases. Thus the angelic speech is without limitation, and is also relatively universal.

5226. Verses 9–13. *Then spake the prince of the butlers unto Pharaoh, saying, I do remember my sins this day: Pharaoh was wroth with his servants, and put me in ward in the house of the prince of the guards, me and the prince of the bakers: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was with us there a boy, a Hebrew, servant to the prince of the guards: and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.* "Then spake the prince of the butlers unto Pharaoh" signifies thought from the sensual subject to the intellectual part; "saying" signifies perception therefrom; "I do remember my sins this day" signifies about a state of disjunction; "Pharaoh was wroth with his servants" signifies when the natural turned itself away; "and put me in ward in the house of the prince of the guards" signifies rejection by the things which are primary for interpretation; "me and the prince of the bakers" signifies both sensuals; "and we dreamed a dream in one night" signifies what was foreseen in obscurity; "I and he" signifies concerning both sensuals; "we dreamed each man according to the interpretation of his dream" signifies what would be the event to both. "And there was with us there a boy, a Hebrew" signifies that because of temptation the guiltlessness of the church was rejected thither; "servant to the prince of the guards" signifies wherein was truth that might serve primarily for interpretation; "and we told him" signifies that there was perception therefrom; "and he interpreted to us our dreams" signifies what was in the things foreseen in obscurity; "to each

man according to his dream he did interpret" signifies from truth. "And it came to pass, as he interpreted to us, so it was" signifies that such was the event; "me he restored unto mine office" signifies that the sensual of the intellectual part was received; "and him he hanged" signifies that the sensual of the voluntary part was rejected.

5227. *Then spake the prince of the butlers unto Pharaoh.* That this signifies thought from the sensual subject to the intellectual part, is evident from the signification of speaking, as thinking (see n. 2271, 2287, 2619); and from the representation of the prince of the butlers, as the sensual subject to the intellectual part (n. 5077, 5082). What thought from the sensual is, may be seen above (n. 5141).

5228. *Saying.* That this signifies perception therefrom, is evident from the signification of saying, as perceiving (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509). What perception therefrom is, or perception from thought, cannot be explained so as to be understood, because at this day it is wholly unknown what spiritual perception is; and what is unknown does not enter into the apprehension, howsoever it is described; for perception is nothing else than the speech or thought of the angels who are with man. This speech or thought when it flows in, becomes perception that a thing is so, or is not so, but only with those who are in the good of love and of charity, since it flows in through good. With them that perception produces thoughts, for to them perceiving is the general of thought. Yet perception from thought is not actually given, but only apparently. However, no more can be said regarding this arcanum, because, as already said, it is unknown at this day what perception is.

5229. *I do remember my sins this day.* That this signifies about a state of disjunction, is evident from the signification of sins, as what is of inverted order (see n. 5076); and from the signification of remembering, as conjunction (n. 5169). Thus to remember sins is to be conjoined with

what is of inverted order, and consequently to be disjoined from the natural which is represented by Pharaoh; for whatever is conjoined with what is in inverted order, is disjoined from what is in order. That remembering is conjunction, is because the remembering of any one in the other life conjoins; for as soon as any spirit calls another to mind, he appears present, and so present that they talk together. It is for this reason that angels and spirits can meet all persons whom they have known or have heard of, can see them present and speak with them, when the Lord permits them to call them to mind (see n. 1114).

5230. *Pharaoh was wroth with his servants.* That this signifies when the natural turned itself away, is evident from what was explained above (n. 5080, 5081), where similar words occur.

5231. *And put me in ward in the house of the prince of the guards.* That this signifies rejection by the things which are primary for interpretation, is also evident from what was explained above (n. 5083, 5084), where similar words occur.

5232. *Me and the prince of the bakers.* That this signifies both sensuals, is evident from the representation of the prince of the butlers, who is here meant by me, as the sensual subject to the intellectual part in general (see n. 5077, 5082); and from the representation of the prince of the bakers, as the sensual subject to the voluntary part in general (n. 5078, 5082): thus by me and the prince of the bakers both sensuals are signified. We say both sensuals because there are two faculties in man which constitute his life, the will and the understanding, to which all things and each in him have reference. That there are two faculties in man which constitute his life, is because there are two things which make life in heaven, good and truth, good having reference to the will, and truth to the understanding. From this it is plain that there are two things which make man spiritual, and consequently make him blessed in the

other life, namely, charity and faith; for charity is good and faith is truth, and charity refers itself to the will and faith to the understanding. To these two, good and truth, 2
all things and each in nature refer themselves, and they exist and subsist therefrom. That they refer themselves to those two things, is obvious from heat and light, of which heat has reference to good and light to truth, and therefore spiritual heat is the good of love, and spiritual light is the truth of faith. Since all things and each in universal nature refer themselves to those two, good and truth, and since good is represented in heat, and faith in light, every one may judge what quality a man has from faith alone without charity, or, what is the same thing, from merely understanding truth without willing good. Is it not like the state of winter, when the light is brilliant, and yet everything is torpid, because without heat? Such is the state of the man who is in faith alone, and not in the good of love. He is in cold and in darkness, in cold because he is opposed to good, in darkness because thereby he is opposed to truth; for one who is opposed to good is also opposed to truth, however he may seem to himself not to be so; for the one draws the other to its side. Such his state becomes after death.

5233. *And we dreamed a dream in one night.* That this signifies what was foreseen in obscurity, is evident from the signification of a dream, as what is foreseen (n. 3698, 5091); and from the signification of night, as a state of shade (n. 1712), thus obscurity.

5234. *I and he.* That this signifies concerning both sensuals, is evident from the representation of the butler, who here is I, as one sensual, and from the representation of the baker, who here is he, as the other sensual — of which just above (n. 5232).

5235. *We dreamed each man according to the interpretation of his dream.* That this signifies what would be the result to both, is evident from the signification of interpre-

tation, as what it would have in it, and what would happen (see n. 5093, 5105, 5107, 5141), thus what would be the event of what was foreseen, which is signified by the dream (n. 5233).

5236. *And there was with us there a boy, a Hebrew.* That this signifies that because of temptation the guiltlessness of the church was rejected thither, is evident from the signification of a boy, as what is guiltless — of which in what follows; and from the signification of a Hebrew, as one who is of the church (see n. 5136), and thus that which is of the church. Its being rejected thither because of temptation, is signified by his being there, namely, in ward; for by ward, into which Joseph was put, is signified a state of temptation (see n. 5036, 5037, 5039, 5044, 5045); which state has been treated of in Chapters XXXIX. and XL.

2 That a boy stands for guiltlessness, is because a little child means in the internal sense what is innocent; for in the Word we read of sucklings, little children, and boys [or children]; and by them are signified three degrees of innocence, the first degree by a suckling, the second by a little child, and the third by a boy [or child]. But because with the boy [or child] innocence begins to be put off, therefore by him is signified that degree of innocence which is called guiltlessness. Because by these three are signified three degrees of innocence, three degrees of love and charity are also signified by the same, for the reason that celestial and spiritual love, that is, love to the Lord and charity toward the neighbor, cannot be given except in innocence. But it should be known that the innocence of sucklings, little children, and children is only external; and that internal innocence is not given in man till after he is born anew, that is, becomes again as it were a suckling, a little child, and a child. These states are what are signified in the Word by them; for in the internal sense of the Word nothing but what is spiritual is understood; and accordingly none but spiritual birth, which is called re-birth and

also regeneration. That the innocent quality which is 3
called guiltlessness is signified by a boy [or child], is evident in Luke: *Jesus said, Whosoever shall not receive the kingdom of God as a child shall not enter therein* (xviii. 17): to receive the kingdom of God as a child is to receive charity and faith from innocence. In Mark: Jesus *took a child, and set him in the midst of them: and, when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My name, receiveth Me* (ix. 36, 37: Luke ix. 47, 48). By a child here is represented innocence; and one who receives this, receives the Lord, because He is the source of all innocence. Every one can see that to receive a child in the Lord's name is not literally to receive a child, and thus that something heavenly must be represented by it. In Matthew: The 4
children cried in the temple, *Hosanna to the son of David.* The priests were indignant; but *Jesus saith unto them . . . Did ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?* (xxi. 15, 16: Ps. viii. 2.) The children's crying, Hosanna to the son of David, was to represent that only innocence acknowledges and receives the Lord — that is, they who have innocence. By, Out of the mouth of babes and sucklings Thou hast perfected praise, is signified that praise can come to the Lord by no other way than through innocence; for by this alone is effected all communication and all influx, and consequently access. It is for this reason that the Lord says, *Unless ye be converted, and become as children, ye shall not enter into the kingdom of the heavens* (Matt. xviii. 3). In the following 5
passages also by a boy or child is signified innocence. In Zechariah: *The streets of the city shall be full of boys and girls, playing in the streets thereof* (viii. 5) — that is, in the new Jerusalem, or the Lord's kingdom. In David: *Praise Jehovah . . . young men and maidens, old men and children* (Ps. cxlviii. 12). Again: Jehovah *reneweth thy life from the pit. . . . He satisfieth thy mouth with good things,*

so that thy childhood is renewed like the eagle (ciii. 4, 5). In Joel: *They have cast lots for My people; and have given a boy for a harlot, and sold a girl for wine that they might drink* (iii. 3). In Jeremiah: *With thee will I scatter man and woman, and with thee will I scatter the old man and the child, and with thee will I scatter the young man and the maid* (li. 22). In Isaiah: *Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, God, Mighty, Father of Eternity, Prince of Peace* (ix. 6).

5237. *Servant to the prince of the guards.* That this signifies wherein was truth that might serve primarily for interpretation, is evident from servant being predicated of truth (see n. 2567, 3409); and from the signification of the prince of the guards, as things primary for interpretation (n. 4790, 4966, 5084); and because truth is of service for the interpretation of the Word, the truth thus serving is signified here by servant to the prince of the guards.

5238. *And we told him.* That this signifies that there was perception therefrom, is evident from the signification of telling, as perception (see n. 3209).

5239. *And he interpreted to us our dreams.* That this signifies what was in the things foreseen in obscurity, is evident from the signification of interpreting, as what was therein (see n. 5093, 5105, 5107); and from the signification of dreams, as things foreseen in obscurity, of which above (n. 5233).

5240. *To each man according to his dream he did interpret,* signifies in truth; *and it came to pass, as he interpreted to us, so it was,* signifies that such was the event — as may be evident from this, that by those words is signified the event of the thing, which in truth was such as he had foretold.

5241. *Me he restored unto mine office.* That this signifies that the sensual of the intellectual part was received,

is evident from the signification of the butler, who is meant here by me, as the sensual of the intellectual part, of which above; and from the signification of restoring unto one's office, as reducing to order and making subordinate (see n. 5125, 5165), thus also receiving.

5242. *And him he hanged.* That this signifies that the sensual of the voluntary part was rejected, is evident from the signification of the baker, who is meant here by him, as the sensual of the voluntary part — of which above; and from the signification of hanging, as rejecting (n. 5156, 5167). There is no need of explaining these things any further, as they have been explained before, and are here repeated for the sake of the series.

5243. Verse 14. *Then Pharaoh sent and called Joseph, and they brought him hastily out of the pit; and he shaved himself, and changed his raiment, and came in unto Pharaoh.* "Then Pharaoh sent" signifies the inclination of the new natural; "and called Joseph" signifies to receive the celestial of the spiritual; "and they brought him hastily out of the pit" signifies a speedy rejection of such things as were a hindrance, from the state of temptation, and thereby a change; "and he shaved himself" signifies rejection and change as to what is of the exterior natural; "and changed his raiment" signifies as to what is of the interior natural, by taking on what is suitable; "and came in unto Pharaoh" signifies communication thereby with the new natural.

5244. *Then Pharaoh sent.* That this signifies the inclination of the new natural, is evident from the representation of Pharaoh, as the new man of the natural (n. 5079, 5080). The inclination to receive the celestial of the spiritual is signified by his sending and calling for Joseph. That inclination is plain from what is said farther on — that he set him over his house and over all the land of Egypt, and said that upon his mouth all his people should kiss (verses 40–43). In regard to this the case is, that when the state is full, that is, when all things have been prepared

in the natural for receiving influx from the interior or superior degree, and for applying to itself what flows in, then the natural has an inclination, that is, has an affection, for receiving. In this way the one is accommodated to the other, when man is made new by the Lord.

5245. *And called Joseph.* That this signifies for receiving the celestial of the spiritual, is evident from the representation of Joseph, as the celestial of the spiritual (see n. 4286, 4585, 4592, 4594, 4963). That receiving this is signified by his calling, may be seen just above (n. 5244).

5246. *And they brought him hastily out of the pit.* That this signifies a speedy rejection of such things as were a hindrance, from the state of temptation, and thereby a change, is evident from the signification of a pit, as a state of vastation and also of temptation (see n. 4728, 4744, 5038); and from the signification of bringing him hastily out of it, as a speedy rejection of such things as are from it, that is, from a state of temptation. For when a pit means a state of temptation, to bring any one hastily out of it is to remove such things as are from that state, and consequently to reject them, as is plain also from what follows; for he rejected what was of the pit, inasmuch as he shaved
2 himself and changed his raiment. A state of temptation in respect to the state after it, is also like the condition of a pit or prison, squalid and unclean; for when man is tempted, unclean spirits are near him, and surround him, and excite the evils and falsities which are with him, and also hold him in them and exaggerate them, till he is in very despair. Thence it is that man is then in squalor and uncleanness. This state, also, when presented to view in the other life — for all spiritual states can there be presented to the sight — appears as a thick mist exhaled from filthy places, and a stench from it is also perceived. Such is the appearance of the sphere which encompasses one who is in temptation, and also in vastation, that is, who is
3 in a pit in the lower earth (see n. 4728). But when the

state of temptation ceases, the mist is dissipated, and cleared away. The reason of this is, that by temptations the falsities and evils with man are laid open and removed; and when they are laid open, that mist appears, but when they are removed, it is cleared away. The change of this state is also signified by Joseph's shaving himself and changing his raiment. A state of temptation may be compared 4
also with the state that a man is in when among robbers; when he comes from it, his hair is disheveled, his countenance wild, and his clothing torn. If he yields in temptation, he remains in a state like this; but if he conquers in temptation, then after he has composed his face, combed his hair, and changed his clothing, he comes into a cheerful and serene state. There are also infernal spirits and genii, who like robbers surround and attack one at these times, and bring on the temptations. From this it is now plain that by their bringing him hastily out of the pit is signified a speedy rejection of such things as were a hindrance, from the state of temptation, and thereby a change.

5247. *And he shaved himself.* That this signifies rejection and change as to what is of the exterior natural, is evident from the signification of shaving the head and the beard, as rejecting such things as are of the exterior natural; for the hair which was shaved off, signifies that natural (see n. 3301). The hair both of the head and of the beard corresponds in the Greatest Man to the exterior natural; and therefore sensual men — that is, they who have believed nothing but what is natural, and have not been willing to understand that there is anything more interior or purer than what they could apprehend by the senses — in the other life appear hairy in the light of heaven, so much so that the face is scarce anything but beard. Such hairy faces have often been seen by me. But they who have been rational, that is, spiritual men, in whom the natural has been rightly subordinated, appear becomingly furnished with hair. Indeed, from the hair in the other life

may be known the quality of spirits as to the natural. That spirits appear with hair, is because in the other life spirits appear altogether as men on earth. For this reason it is that the angels spoken of in the Word as being seen, are
2 sometimes described even as to their hair. From what has now been said it may be evident what is signified by shaving — as in Ezekiel: *The priests the Levites, the sons of Zadok . . . shall put off their garments wherein they ministered, and lay them in the chambers of holiness, and they shall put on other garments; that they sanctify not the people with their garments. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads* (xliv. 19, 20). This is said of the new temple and the new priesthood, that is, of the new church; and the putting on other garments signifies holy truths, their not shaving their heads nor suffering their locks to grow long, but only polling their heads, signifies not rejecting the natural, but accommodating it so that it may be in accord, thus making it subordinate. Every one who believes the Word to be holy can see that these and the rest of the things which are said in the prophet about the new earth, the new city, and the new temple and new priesthood, will not be at all as is stated in the letter there — as that the priests the Levites, the sons of Zadok, will minister therein, and will then put off the garments of their ministry and put on other garments, and will poll their heads — but that all and every one of these things signify such
3 things as are of a new church. Neither would the statutes have been commanded in regard to the high priest, the sons of Aaron, and the Levites, in the following passages from Moses, if they had not contained holy things within: *He that is the high priest among his brethren, upon whose head the anointing oil is poured, and whose hand is filled to put on the garments, shall not shave his head, nor rend his clothes* (Lev. xxi. 10). *The sons of Aaron . . . shall not make baldness upon their head, neither shall they shave*

off the corner of their beard. . . . They shall be holy unto their God, and not profane the name of their God (Lev. xxi. 5, 6). Thus shalt thou cleanse the Levites: *Sprinkle the water of expiation upon them, and let them cause a razor to pass over* [*all*] *their flesh, and let them wash their clothes; and they shall be clean* (Num. viii. 7). What is there that is holy or that is of the church in these things — that the high priest should not shave his head nor rend his clothes, that the sons of Aaron should not make baldness upon their head nor shave off the corner of their beard, and that the Levites when purified should cause a razor to pass over all their flesh? But to have the external or natural man subordinate to the internal or spiritual, and so to have both subordinate to the Divine, this is a holy thing, and is what the angels perceive when those passages of the Word are read by man. So also it was with the Nazarite, 4
who was holy unto Jehovah: *If any man die very suddenly beside him, and he hath defiled the head of his Nazariteship; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. . . . And when the days of his Nazariteship are fulfilled . . . the Nazarite shall shave the head of his Nazariteship at the door of the tent of meeting, and shall take the hair of his head . . . and put it on the fire which is under the sacrifice of peace offerings* (Num. vi. 9, 13, 18). What the Nazarite was, and what holiness he represented, may be seen above (n. 3301). That holiness should be in his hair can never be comprehended unless it is known what hair is by correspondence, and thus to what holiness the hair of the Nazarite corresponded. In like manner it cannot be comprehended how Samson had strength from his hair, of which he speaks thus to Delilah: *There hath not come a razor upon my head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And Delilah . . . called for a man, and shaved off*

the seven locks of his head . . . and his strength went from him. And afterward when the hair of his head began to grow after it was shaved off, strength returned to him (Judges xvi. 17, 19, 22). Who without knowledge derived from correspondence, can know that the Lord as to the Divine natural was represented by the Nazarite, and that the Nazariteship had no other meaning, and that Samson's strength
5 was from that representation? One who does not know, and especially who does not believe, that there is an internal sense in the Word, and that the sense of the letter is representative of the things which are in the internal sense, will scarcely acknowledge anything holy to be in these things; when yet that which is most holy is in them. If one does not know, and especially if he does not believe, that the Word has an internal sense which is holy, neither can he know what the following passages bear in their bosom — as in Jeremiah: *Truth is perished, and is cut off from their mouth. Cut off the hair of thy Nazariteship, and cast it away* (vii. 28, 29). In Isaiah: *In that day shall the Lord shave with a razor that is hired, which is in the parts beyond the river, even with the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard* (vii. 20). In Micah: *Make thee bald, and poll thee for the children of thy delight; enlarge thy baldness as the eagle: for they are gone into captivity from thee* (i. 16). Nor can he know what holiness is involved in that which is related of Elijah — *He was a hairy man, and girt with a girdle of skin about his loins* (2 Kings i. 8); nor why the children who called Elisha bald were torn by she-
6 bears out of the wood (2 Kings ii. 23, 24). By Elijah and by Elisha was represented the Lord as to the Word, and thus by them was represented the Word, specifically the prophetic Word — as may be seen in what is prefaced to the eighteenth chapter of Genesis, and n. 2762. The hairiness and the girdle of skin signified the literal sense, a hairy man that sense as to truths, and a girdle of skin about

the loins that sense as to goods. For the literal sense is the natural sense of the Word, since it is from the things which are in the world; and the internal sense is the spiritual sense, because it is from the things which are in heaven. These two senses are as the internal and external of man; and because there is no internal without an external, since the external is the ultimate of order in which the internal subsists, therefore it was a reproach against the Word to call Elisha bald, implying that it was without an external, and thus that the Word had no sense adapted to the apprehension of man. From these things it may be 7
evident that all the particulars of the Word are holy; but the holiness therein is not apparent to the understanding, except of one who knows its internal sense. And yet by influx from heaven it comes to the apperception of him who believes the Word to be holy. That influx is effected through the internal sense in which the angels are; and although this sense is not understood by the man, still it affects him, because the affection of the angels who are in it, is communicated. From this it is plain also that the Word has been given to man that he may have communication with heaven, and that the Divine truth, which is in heaven, may affect him by influx.

5248. *And changed his raiment.* That this signifies as to what is of the interior natural, by taking on what is suitable, is evident from the signification of changing, as removing and rejecting; and from the signification of raiment, as what is of the interior natural — of which presently; and hence it follows that what was suitable was taken on, which is signified by the new raiment. Raiment is often spoken of in the Word, and by it are meant the things which are beneath or without, and which cover the things that are above or within; wherefore, by raiment is signified man's external, and consequently his natural, since this covers his internal and spiritual. In particular by raiment are signified truths which are of faith, because these

cover the goods which are of charity. This signification has its origin from the raiment with which spirits and angels appear clothed. Spirits appear in raiment without lustre, but angels in raiment full of lustre, and as it were made of it; for the very lustre about them appears as a garment, as appeared the raiment of the Lord when He was transfigured, which was white as the light (Matt. xvii. 2), and white and glistering (Luke ix. 29). From their raiment also the quality of spirits and angels can be known as to truths of faith, because these are represented by raiment — that is, the truths of faith such as they are in the natural; for such as they are in the rational, appears from the face and its beauty. The lustre which their raiment has is from the good of love and of charity, which by shining through gives the lustre. Thus it may be evident what is represented in the spiritual world by raiment, and consequently what is meant by raiment in the spiritual sense. But the raiment which Joseph changed, that is, which he put off, was raiment of the pit or prison, and by this is signified what is fallacious and false, which in a state of temptations is excited by evil genii and spirits; wherefore by his changing his raiment is signified rejection and change as to what is of the interior natural, and the raiment which he put on was such things as would be suitable, and therefore the taking on of things suitable is signified. See what has before been said and shown concerning raiment — that what is celestial is not clothed, but what is spiritual and natural (n. 297); that raiment is truths relatively lower (n. 1073, 2576); that changing the raiment was a representative of holy truths being taken on, whence also came the change of garments (n. 4545); that rending the raiment was representative of mourning over truth lost and destroyed (see n. 4763); and what is signified by him that came in, not having on a wedding garment (n. 2132).

5249. *And came in unto Pharaoh.* That this signifies communication with the new natural, is evident from the

signification of coming, as here communication by influx; and from the representation of Pharaoh, as the new natural (see n. 5079, 5080, 5244). What the words in this verse involve, is manifest from what has been explained; for they treat of Joseph, how he was liberated from the pit and went in unto Pharaoh. By Joseph in the internal sense is represented the Lord as to the celestial of the spiritual, and by Pharaoh the natural or external man; by the pit in which Joseph was, is represented the state of the Lord's temptation as to the celestial of the spiritual; and by his being called from the pit by Pharaoh is signified the state of liberation from temptations, and further the state of influx and communication afterward with the new natural. From this it is plain that in the internal sense is here described how the Lord made His natural new, and at length Divine. These are the things which the celestial angels 2
think of when this history is read by man, and thinking of them gives them the greatest enjoyment; for they are in the Divine sphere of the Lord, thus as it were in the Lord, and in the perception of inmost joy when thinking of the Lord, and of the salvation of the human race by the Lord's making the Human in Him Divine; and that the angels might be kept in that most heavenly joy, and at the same time in wisdom, that Divine process is fully described in the internal sense of the Word, and in it also the process of man's regeneration; since the regeneration of man is an image of the Lord's glorification (n. 3138, 3212, 3296, 3490, 4402). Some persons may perhaps wonder what the angels converse about with one another, and consequently what the men who become angels converse about after death; but let them know that it is about such subjects as are contained in the internal sense of the Word — about the glorification of the Lord, His kingdom, the church, the regeneration of man through the good of love and the truth of faith; but on these subjects their speech is by arcana which for the most part are inexpressible.

5250. Verses 15, 16. *And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou hearest a dream to interpret it. And Joseph answered Pharaoh, saying, It is not unto me; God shall give Pharaoh an answer of peace.* "And Pharaoh said unto Joseph" signifies perception of the celestial of the spiritual from the natural; "I have dreamed a dream" signifies prediction; "and there is none that can interpret it" signifies ignorance of what was therein; "and I have heard say of thee" signifies the capacity of the celestial of the spiritual; "that thou hearest a dream to interpret it" signifies of perceiving what is in the things foreseen. "And Joseph answered Pharaoh" signifies knowledge; "saying, It is not in me" signifies that it was not from the human alone; "God shall give Pharaoh an answer of peace" signifies from the Divine Human by conjunction.

5251. *And Pharaoh said unto Joseph.* That this signifies perception of the celestial of the spiritual from the natural, is evident from the signification of saying in the historicals of the Word, as perceiving — as often shown above; and from the representation of Pharaoh, as the natural (see n. 5079, 5080, 5095, 5160); and from the representation of Joseph, as the celestial of the spiritual (n. 4286, 4592, 4594, 4963, 5086, 5087, 5106, 5249). That perception of the celestial of the spiritual from the natural is signified, is because the Lord is represented both by Joseph and by Pharaoh — by Joseph as to the celestial of the spiritual, and by Pharaoh as to the natural. Hence by Pharaoh said unto Joseph is signified the Lord's perception from the celestial of the spiritual in the natural. But what and of what quality that perception is, cannot be told so as to be apprehended, unless there has first been formed some idea of spiritual perception, and of the celestial of the spiritual, and also of the manner in which the natural is distinct from the spiritual. On these subjects some

things have indeed been said already, which should now be recalled.

5252. *I have dreamed a dream.* That this signifies prediction, is evident from the signification of a dream, as foresight, and hence prediction (see n. 3698, 5091, 5092, 5104, 5233); and that a dream is here prediction, is plain also from what follows, for in the dream the seven years of great plenty and the seven years of famine were foretold.

5253. *And there is none that can interpret it.* That this signifies ignorance of what was therein, is evident from the signification of interpreting, as what was therein (n. 5093, 5105, 5107, 5141); hence ignorance of what was therein is signified by there being none that could interpret it. In the internal sense by no one is not meant no one or none, but a mere negative; and here simply not, and thus that it is not known, or that there is ignorance regarding it. The reason is, that in the internal sense no person, nor even anything determined to a person, is regarded (n. 5225); and in the expression, no one, or none, something of person in general is implied. There are three things, in general, which drop out of the literal sense of the Word, while it is becoming the internal sense, namely, what is of time, what is of space, and what is of person. The reason is, that in the spiritual world there is neither time nor space, these two belonging to nature; wherefore it is said of those who die, that they pass out of time, and leave behind all that is of time. That in the spiritual world nothing is regarded as determined to person, is because directing the attention in speech to person narrows and limits the idea, instead of extending it and making it unlimited. Extension and want of limitation in speech causes it to be universal, and to comprise and be able to express innumerable and also ineffable things. Hence the speech of angels is of this character, especially the speech of the celestial angels, which is comparatively unlimited; and in consequence everything of their speech flows into the infinite and the eternal, consequently into the Divine of the Lord.

5254. *And I have heard say of thee* signifies the capacity of the celestial of the spiritual; *that thou hearest a dream to interpret it* signifies of perceiving what is in what is foreseen; as is evident from the signification of hearing say of thee, as perceiving and knowing that it is such, and consequently that there is the capacity; and from the representation of Joseph, to whom these words are spoken, as the celestial of the spiritual (see n. 4286, 4592, 4594, 4963, 5086, 5087, 5106); and from the signification of hearing, as perceiving (n. 5017); and from the signification of a dream, as what is foreseen — of which just above (n. 5252); and from the signification of interpreting, as what was therein — of which also above (n. 5253). From this it is plain that by the words *I have heard say of thee, that thou hearest a dream to interpret it,* is signified the capacity of the celestial of the spiritual for perceiving what is in the things foreseen.

5255. *And Joseph answered Pharaoh.* That this signifies knowledge, is evident from the signification of answering as to anything when questioned, as to give one to know how it is, and accordingly knowledge.

5256. *Saying, It is not unto me.* That this signifies that it was not from the human alone, may be evident from the signification of not unto me, or not belonging to him, when said of the Lord, Who is represented by Joseph, as not being from the human alone, but from the Divine; for the Divine foresees, and accordingly knows what is therein. The Lord when in the world had foresight and providence indeed in the human, but from the Divine; and yet afterward, since He was glorified, they are from the Divine alone; for the Human glorified is the Divine. The human regarded in itself, is but a form receptive of life from the Divine; but the Lord's glorified Human, or His Divine Human, is not a form recipient of life from the Divine, but is the very *esse* of life; and what proceeds therefrom is life. Such is the idea which angels have in regard to the

Lord; but they who at this day come from the Christian Church into the other life have nearly all an idea of the Lord as of another man, which is not only separate from the Divine, though indeed they adjoin the Divine to Him, but also separate from Jehovah, and what is more, separate even from the holy that proceeds from Him. They say indeed one God, but still they think of three; and they actually divide the Divine among three; for they distinguish it into persons, calling each God, and attribute to each a distinct self [*proprium*]. Consequently it is said of Christians in the other life, that they worship three Gods, because they think of three, howsoever they say one. They however who have been Gentiles and have been converted to Christianity, in the other life adore the Lord alone; and this for the reason that they have believed that it could not be otherwise than that the Supreme God manifested Himself on earth as a man, and that the Supreme God is a Divine man; and that if they did not have this idea of the Supreme God, they could have none at all, and so could not think about God, and consequently could not know Him, still less love Him.

5257. *God shall give Pharaoh an answer of peace.* That this signifies from the Divine Human by conjunction, may be evident from what was said just above (n. 5256); and from the signification of the answer of peace which God will give, as from the Lord's Divine Human. That by God is meant the Divine, is evident without explanation, and that peace in the supreme sense is the Lord, may be seen above (n. 3780, 4681). That it is by conjunction, namely, with the celestial of the spiritual, and thereby with the natural, is because this conjunction is here treated of.

5258. Verses 17–24. *And Pharaoh spake unto Joseph, In my dream, behold, I stood upon the bank of the river: and, behold, out of the river there came up seven kine, fat in flesh, and beautiful in form; and they fed in the reed-grass: and, behold, seven other kine came up after them,*

poor and very evil in form, and lean in flesh, such as I never saw in all the land of Egypt for badness: and the lean and evil kine did eat up the first seven fat kine: and they came to their inwards, and it could not be known that they had come to their inwards; and their look was evil as in the beginning. And I awoke. And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears swallowed up the seven good ears: and I told it unto the magicians; but there was none that could declare it to me. "And Pharaoh spake unto Joseph" signifies the thought of the celestial of the spiritual from the natural; "In my dream" signifies what was foreseen in obscurity; "behold, I stood upon the bank of the river" signifies from boundary to boundary; "and, behold, out of the river" signifies that in the boundary; "there came up seven kine" signifies truths of the natural; "fat in flesh" signifies which were of charity; "and beautiful in form" signifies which were of faith thence; "and they fed in the reed-grass" signifies instruction; "and, behold, seven other kine came up after them" signifies falsities, which were of the natural, near by; "poor and very evil in form" signifies which were vain and of no faith; "and lean in flesh" signifies which neither were of charity; "such as I never saw in all the land of Egypt for badness" signifies such as could in no way be conjoined with truths and goods; "and the lean and evil kine did eat up" signifies that falsities which were not of charity nor of faith exterminated; "the first seven fat kine" signifies the truths which were of faith from charity; "and they came to their inwards" signifies interior extermination; "and it could not be known that they had come to their inwards" signifies that the truths of good were no longer apperceived; "and their look was evil as in the beginning" signifies that there was nothing of communication and conjunction. "And I awoke" sig-

nifies a state of enlightenment. "And I saw in my dream" signifies what was further foreseen in obscurity; "and, behold, seven ears came up upon one stalk" signifies knowledges, which were of the natural, conjoined; "full and good" signifies to which the things of faith and charity could be applied; "and, behold, seven ears, withered, thin, and blasted with the east wind" signifies knowledges of no use and full of lusts; "sprung up after them" signifies appearing near by; "and the thin ears swallowed up the seven good ears" signifies that the knowledges of no use exterminated those that were of use; "and I told it unto the magicians" signifies a consulting with interior knowledges; "but there was none that could declare it to me" signifies that nothing was apperceived from them.

5259. *And Pharaoh spake unto Joseph.* That this signifies the thought of the celestial of the spiritual from the natural, is evident from what was said above (n. 5251), where similar words are used, save only that it is there written that Pharaoh said unto Joseph, while here it is said that he spake unto him; for saying signifies perception, but speaking thought (see n. 2271, 2287, 2619). That by Pharaoh's speaking unto Joseph is signified the thought of the celestial of the spiritual from the natural, and not the converse, is because that which is exterior never thinks from itself, but from the interior, or what is the same thing, that which is lower does not think except from the higher; although while the interior or higher is thinking in the exterior or lower, it appears as if the exterior or lower thought from itself; which however is a fallacy. It is like one who sees something in a mirror, and not knowing that a mirror is there, imagines that the object is there where it appears to be, when yet it is not there. Thus because the celestial 2
of the spiritual is interior or higher, and the natural is exterior or lower, the thought of the celestial of the spiritual from the natural is signified in the internal sense by Pharaoh's speaking unto Joseph. In a word, nothing that is

beneath can do anything of itself; but for what it can do, it has the power from the higher; and because this is so, it evidently follows that everything is from the Most High, that is, from the Divine. Consequently, that a man can think from the understanding, and act from the will, he has from the Most High or from the Divine. Yet that he thinks falsely and acts wickedly, is from the form which he has impressed upon himself; but that he thinks truly and acts well is from the form which he has received from the Lord; for it is well known that one and the same power and energy produces different motions according to the structure of the mediate forms and the outmost [by which it is exerted]; thus in man life from the Divine produces diverse thoughts and actions, according to the forms.

5260. The things which follow in this series are almost the same as those that have before been explained in this chapter (from n. 5195–5217); and therefore any further explanation is needless.

5261. Verses 25–27. *And Joseph said unto Pharaoh, The dream of Pharaoh is one: what God is about to do He hath showed unto Pharaoh. The seven good kine are seven years, and the seven good ears are seven years: the dream is one. And the seven lean and evil kine that came up after them are seven years, and the seven empty ears blasted with the east wind; they shall be seven years of famine.* "And Joseph said unto Pharaoh" signifies perception of the natural from the celestial of the spiritual; "The dream of Pharaoh is one" signifies the like in both, which was foreseen; "what God is about to do He hath showed unto Pharaoh" signifies what was provided which it was given the natural to apperceive. "The seven good kine are seven years" signifies states of the multiplication of truth in the interior natural; "and the seven good ears are seven years" signifies states of the multiplication of truth in the exterior natural; "the dream is one" signifies that there will be both by conjunction. "And the seven

lean and evil kine that came up after them are seven years" signifies states of the multiplication of falsity infesting the interior natural; "and the seven empty ears blasted with the east wind" signifies states of the multiplication of falsity infesting the exterior natural; "they shall be seven years of famine" signifies hence a failing and apparent privation of truth.

5262. *And Joseph said unto Pharaoh.* That this signifies perception of the natural from the celestial of the spiritual, is evident from the signification of saying in the historicals of the Word, as perceiving; and from the representation of Joseph, as the celestial of the spiritual; and from the representation of Pharaoh, as the natural — as severally and often shown before.

5263. *The dream of Pharaoh is one.* That this signifies the like in both, which was foreseen, is evident from the signification of a dream, as what is foreseen (n. 3698, 5091, 5092, 5104, 5233); and from the representation of Pharaoh, as the natural (n. 5079, 5080, 5095, 5160); and from the signification of, is one, as here the like in both, namely, the interior and the exterior natural. That the natural is twofold, may be seen above (n. 5118, 5126); for what Pharaoh dreamed about the kine was foreseen concerning the interior natural, and what he dreamed about the ears of corn was foreseen concerning the exterior; and because both naturals should act as one by conjunction, the like in both is signified.

5264. *What God is about to do He hath showed unto Pharaoh.* That this signifies what was provided which it was given the natural to apperceive, is evident from the signification of what God is about to do, as what is provided — of which in what follows; and from the signification of showing, as communicating and giving to apperceive (see n. 3608, 4856); and from the representation of Pharaoh, as the natural (n. 5263). From this it is plain that by, What God is about to do He hath showed unto

Pharaoh, is signified what was provided which it was given the natural to apperceive. That what God is about to do, is what is provided, is because everything that God, that is, the Lord, does, is providence, which because it is from the Divine has in it the eternal and the infinite — the eternal, because it does not look to any bound from which, nor to any bound to which, it proceeds; and the infinite, because it looks at once at the universal in every single thing, and at every single thing in the universal. This is called providence; and because there is such a quality in all and each of the things that the Lord does, therefore His doing cannot be expressed by any other word than providence. That in all things and each that the Lord does is the infinite and the eternal, will, by the Divine mercy of the Lord, be elsewhere illustrated by examples.

5265. *The seven good kine are seven years.* That this signifies states of the multiplication of truth in the interior natural, is evident from the signification of kine, as in the good sense truths of the interior natural (see n. 5198); and from the signification of years, as states (n. 482, 487, 488, 493, 893). That there were seven is because seven signifies what is holy, and hence adds holiness to the subject which is treated of (n. 395, 433, 716, 881); and it also involves an entire period from beginning to end (see n. 728). From this it is that seven kine and seven ears of corn were seen in the dream, and afterward that there were seven years of plenty, and seven years of famine. From this it is also that the seventh day was hallowed, and that the seventh year in the representative church was the sabbatical year, and that after seven times seven years
2 was the jubilee. That seven signifies holy things, is from the signification of numbers in the world of spirits, where every number involves some thing. Numbers, simple and compound, have several times appeared to my sight, and once in a long series; and when I wondered what they signified, I was told that they had existence from angelic

speech, and that subjects are also sometimes expressed by numbers. These numbers do not appear in heaven, but in the world of spirits, where such objects are presented to view. This was known to the most ancient people, who were celestial men and talked with angels; and hence they formed an ecclesiastical reckoning by means of numbers, by which they expressed universally the things which they expressed particularly by words. But what each number had involved, did not remain with their posterity, except only what was signified by the simple numbers, two, three, six, seven, eight, twelve; and hence by twenty-four, seventy-two, and seventy-seven — especially that by seven was signified what is most holy, in the supreme sense the Divine itself, and in the representative sense the celestial of love. This is why the state of the celestial man was signified by the seventh day (n. 84–87). That numbers signify things, is obvious from very many numbers in the Word — as from these in the Apocalypse: *Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is six hundred and sixty-six* (xiii. 18); and again: The angel measured the wall of the holy Jerusalem, *a hundred and forty-four cubits, which is the measure of a man, that is, of an angel* (xxi. 17). The number a hundred and forty-four is from twelve multiplied into itself, and from this comes seventy-two.

5266. *And the seven good ears are seven years.* That this signifies states of the multiplication of truth in the exterior natural, is evident from the signification of ears of corn, as in the good sense knowledges (n. 5212), and accordingly truths of the exterior natural, for these are called knowledges; and from the signification of years, as states — of which just above (n. 5265). What is meant by seven, can be seen in the same number.

5267. *The dream is one.* That this signifies that there will be both by conjunction, is evident from what was said above (n. 5263).

5268. *And the seven lean and evil kine that came up after them are seven years.* That this signifies states of the multiplication of falsity infesting the interior natural, is evident from the signification of kine, as in the genuine sense truths in the interior natural (see n. 5198, 5265), but in the opposite sense falsity therein (n. 5202) — wherefore the former are called good kine, but the latter lean and evil; and from the signification of coming up, as progression toward interior things (n. 5202); and from the signification of years, as states, of which just above (n. 5265). As seven signifies what is holy, so too in the opposite sense it signifies what is profane; for most of the expressions in the Word have also an opposite sense, and this for the reason that the same things that take place in heaven, when they flow down toward hell, are turned into the opposite, and become actually the opposite. Hence the holy things
2 which are signified by seven become there profane. That by seven both holy and profane things are signified, may be confirmed from the passages in the Apocalypse alone where seven is mentioned. First, that holy things are signified: *John to the seven churches . . . Grace . . . and peace from Him Who is, and Who was, and Who is to come; and from the seven spirits that are before His throne* (i. 4). *These things saith He that hath the seven spirits . . . and the seven stars* (iii. 1). *Out of the throne proceeded . . . seven lamps of fire burning before the throne, which are the seven spirits of God* (iv. 5). *I saw in the right hand of Him that sat on the throne a book written within and on the back, sealed with seven seals* (v. 1). *I saw . . . and behold, in the midst of the throne . . . stood a Lamb, as though it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth* (v. 6). To the seven angels *were given seven trumpets* (viii. 2). *In the days of the voice of the seventh angel . . . the mystery of God should be finished* (x. 7.) *The seven angels that had the seven plagues came out from the*

temple, arrayed in linen white and shining, and girt about their breasts with golden girdles. And one of the four animals gave unto the seven angels seven golden bowls (xv. 6, 7). That seven, in the opposite sense, signifies profane 3 things, is plain from these passages also in the Apocalypse: *Behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems* (xii. 3). *I saw a beast coming up out of the sea, having seven heads and ten horns, and on his horns ten diadems, and upon his heads a name of blasphemy* (xiii. 1). *I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. . . . Here is understanding, if any one hath wisdom: The seven heads are seven mountains, where the woman sitteth upon them; and they are seven kings. . . . The beast that was, and is not, is himself the eighth* king, *and is of the seventh; and he goeth into perdition* (xvii. 3, 9–11).

5269. *And the seven empty ears blasted with the east wind.* That this signifies states of the multiplication of falsity infesting the exterior natural, is evident from the signification of ears of corn, as knowledges, which are truths of the exterior natural — as shown above (n. 5266) — and so in the opposite sense falsities there (n. 5202–5204). What is meant by being empty and blasted with the east wind, may be seen above.

5270. *They shall be seven years of famine.* That this signifies a failing and apparent privation of truth, is evident from the signification of a famine, as a failing or want of knowledges (see n. 1460, 3364), and thus a privation of truth; for that falsities exterminated truths so that it appeared as if they no longer existed, is signified by *The lean and evil kine did eat up the seven fat kine: and they came to their inwards, and it could not be known that they had come to their inwards;* and also by *The thin ears swallowed up the seven good ears* (verses 4, 7, 20, 21, 24; see n. 5206, 5207, 5217). How these things are — that in the

beginning truth will be multiplied in both naturals, and that afterward it will so fail as scarcely to appear — is an arcanum which no one can know, unless it is given him to know how it is with the reformation and regeneration of man. As this is the subject in the internal sense of the following verses, it will be well to say here a few things about it in
2 advance. Man during his reformation first learns truths from the Word or from doctrine, and stores them up in the memory. One who cannot be reformed, believes when he has learnt truths and stored them up in the memory, that this is sufficient; but he is much deceived. The truths which he has acquired must be initiated and conjoined with good; and this cannot be done so long as the evils of self-love and the love of the world remain in the natural man. These loves were the first introducers, but with them the truths can by no means be conjoined; and therefore in order that conjunction may be effected, the truths introduced and retained by those loves must first be exterminated, though they are not really exterminated but drawn within so as not to appear, for which reason it is called a seeming privation of truth. When this is done, the natural is illumined from the interior, and the evils of self-love and the love of the world give way; and to the degree in which they give way truths are stored up, and are conjoined with good. The state when man is seemingly deprived of truths is in the Word called desolation, and is also compared to evening, in which man is before he comes into the morning; wherefore in the representative church the day began at evening.

5271. Verses 28–32. *This is the word which I spake unto Pharaoh: what God is about to do He hath caused Pharaoh to see. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known*

in the land by reason of that famine afterward; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the word is established by God, and God is hastening to do it. "This is the word which I spake unto Pharaoh" signifies what the natural thought from the celestial of the spiritual; "what God is about to do" signifies concerning what is provided; "He hath caused Pharaoh to see" signifies the apperception of the natural. "Behold, there come seven years" signifies states of providence; "of great plenty throughout all the land of Egypt" signifies the multiplication of truth in both naturals; "and there shall arise after them seven years of famine" signifies the states that follow when there is a failing of truth; "and all the plenty shall be forgotten in the land of Egypt" signifies the removal of truth and the apparent privation of it in both naturals; "and the famine shall consume the land" signifies even to despair; "and the plenty shall not be known in the land" signifies that nothing shall be apperceived therein concerning the truth which was there before; "by reason of that famine afterward; for it shall be very grievous" signifies on account of such failing. "And for that the dream was doubled unto Pharaoh twice" signifies because foreseen concerning both naturals; "it is because the word is established by God" signifies that it is Divine; "and God is hastening to do it" signifies with every event.

5272. *This is the word which I spake unto Pharaoh.* That this signifies what the natural thought from the celestial of the spiritual, is evident from the signification of a word, as a thing, of which hereafter; and from the signification of speaking, as thinking (see n. 2271, 2287, 2619, 5259); and from the representation of Joseph, who speaks here, as the celestial of the spiritual; and from the representation of Pharaoh, as the natural — of which above. From all this it is plain that by, This is the word which I spake unto Pharaoh, is signified that thing, or that which

the natural thought from the celestial of the spiritual (see also n. 5262). As regards what is meant by "the word": in the original language by *word* is meant some *thing;* and hence Divine revelation is called the Word, and also the Lord in the supreme sense. And by the Word, when predicated of the Lord, and also of revelation from Him, in the proximate sense is signified Divine truth, from which
2 all things that are real have their existence. That all things that are real have existed and do exist by the Divine truth which is from the Lord, and thus by the Word, is an arcanum which has not yet been disclosed. It is believed that by this is meant that all things have been created by God's saying and commanding, as a king in his kingdom. It is not this, however, that is meant by all things having been made and created by the Word, but it is the Divine truth which proceeds from the Divine good, that is, proceeds from the Lord, by which all things have come into being and exist. The Divine truth proceeding from the Divine good is the veriest real and the veriest essential thing in the universe, and it is this that makes and creates. Scarcely any one has any other idea of the Divine truth than as of a word which issues from the mouth of a speaker, and is dissipated in the air. This idea of the Divine truth has produced the opinion that by the Word is meant only a command, and thus that all things were made merely by a command, and so not from any real thing which proceeded from the Divine of the Lord; but, as already said, it is the Divine truth proceeding from the Lord, the veriest real and essential thing, that is the source of all things, and from which are the forms of good and of truth. Regarding this arcanum, however, more will be said, by the Divine mercy of the Lord, in the following pages.

5273. *What God is about to do.* That this signifies concerning what is provided, is evident from the signification of what God is about to do, as what is provided — of which above (n. 5264).

5274. *He hath caused Pharaoh to see.* That this signifies the apperception of the natural, is evident from the signification of seeing, as understanding and apperceiving (see n. 2150, 2325, 2807, 3764, 4567, 4723); and from the representation of Pharaoh, as the natural, as shown before.

5275. *Behold, there come seven years.* That this signifies states of providence, is evident from the signification of years, as states (see n. 487, 488, 493, 893); and from the signification of coming, as of providence. For coming and coming to pass, when predicated of the Divine or of that which God does, is that which happens in accordance with providence, and consequently is of providence. That that which God does is providence, may be seen above (n. 5264, 5273). The seven years of plenty and the seven years of famine are described in the following verses, and there by years are signified states — by the years of plenty, states of the multiplication of truth in the natural, and by the years of famine, states of the failing and privation of truth in the natural. In general, by the seven years of plenty and the seven years of famine in the land of Egypt are described in the internal sense the states of man's reformation and regeneration, and in the supreme sense the states of the glorification of the Lord's Human. It was in order that these things might be represented that such events took place in the land of Egypt; and they took place there because by the land of Egypt and by Pharaoh is meant in the internal sense the natural, the glorification of which in the Lord is here treated of [in the supreme sense]. It should be known that the things which 2
came to pass at that time, and which are described in the Word, were representative of the Lord Himself, of the glorifying of His Human, and in the representative sense of His kingdom, consequently of the church in general, and of the church in particular, and thus of the regeneration of man; for by regeneration a man is made the church

in particular. That what took place at that time was representative of such things, was chiefly for the sake of the Word, that it might be written, and so might contain such things as would represent Divine, celestial, and spiritual things in continuous series, and thus might be serviceable not only to the man of the church, but also to the angels in heaven; for the angels perceive from it Divine things, and so are affected with holy emotions, which are communicated to the man who reads the Word with affection, whence he also feels the holiness. This is the reason that such events took place in the land of Egypt.

5276. *Of great plenty throughout all the land of Egypt.* That this signifies the multiplication of truth in both naturals, is evident from the signification of plenty, as the multiplication of truth — of which presently; and from the signification of the land of Egypt, as both naturals. For by Egypt is signified outward knowledge (see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966); and because knowledge is signified, so too is the natural, for the reason that what is in the natural is called knowledge; and therefore the land of Egypt is the natural mind in which is knowledge. Hence by all the land of Egypt is signified both the interior and the exterior natural; that the natural is both interior and exterior may be seen above (n. 5118, 5126). That by plenty is signified a multiplication of truth, is because it is contrasted with famine, which signifies a failing of truth. The term by which plenty is expressed in the original is one that expresses the opposite of famine, and in the internal sense it signifies a full store and sufficiency of knowledges, because famine signifies a lack of them. Knowledges are no other than the truths of the natural man, but which have not yet been made his own; the multiplication of such truths is meant here. Knowledges do not become truths in man until they are acknowledged by the understanding, which takes place when they are confirmed by him; and these truths do not

become his own until he lives according to them; for nothing is made a man's own except that which becomes a part of his life, and thus he himself is in the truths, because his life is in them.

5277. *And there shall arise after them seven years of famine.* That this signifies the states that follow when there is a failing of truth, is evident from the signification of years, as states (see n. 482, 487, 488, 493, 893); and from the signification of a famine, as a failing of knowledges (n. 1460, 3364); and from the signification of, after them, as, that follow.

5278. *And all the plenty shall be forgotten in the land of Egypt.* That this signifies the removal of truth and the apparent privation of it in both naturals, is evident from the signification of forgetting, or being forgotten, as removal and hence apparent privation; and from the signification of plenty, as the multiplication of truth, or truth multiplied — of which just above (n. 5276); and from the signification of the land of Egypt, as the natural mind or the natural of man, here both naturals — as just above (n. 5276). That forgetting, or being forgotten, means removal and apparent privation, is because this is the way with the memory and hence with the thought. What a man thinks about is directly under his view, and things related thereto array themselves around, in order, even to those unrelated, which are most remote, and so out of mind; what is opposed is separated from the rest and hangs down, and presents itself underneath, and balances what is above. This order of arrangement is effected by the good which flows in, and thus it is with all man's thinking. That it is so, is apparent from thoughts in the other life; for thoughts are sometimes presented visibly there in the light of heaven, and then such a form of their arrangement is seen. From this it may be evident that forgetting, in the internal sense, is nothing else than removal and apparent privation.

5279. *And the famine shall consume the land.* That this signifies even to despair, is evident from the signification of a famine, as a failing of knowledges, and hence a privation of truth — of which above (n. 5277, 5278); and from the signification of the land, here of Egypt, as the natural mind — of which also above (n. 5276, 5278). That it signifies even to despair, is because it is said that the famine shall consume the land; for when by land is signified the natural mind, and by famine the privation of truth, nothing else than despair is signified; for then in a spiritual way all is consumed. In this passage is described a state of desolation caused by the privation of truth, the last stage of which state is despair. That despair is the last stage of that state, is because thereby the enjoyment of the love of self and of the world is removed, and the enjoyment of the love of good and of truth instilled in its place; for in the case of those to be regenerated, despair has reference to spiritual life, and consequently to the privation of truth and good, since when they are deprived of truth and good, they despair of spiritual life; hence they have a sweet and blessed joy when they come out of their despair.

5280. *And the plenty shall not be known in the land.* That this signifies that nothing shall be apperceived therein concerning the truth which was there before, is evident from the signification of being known, as being apperceived; and from the signification of plenty, as truth multiplied — of which above (n. 5276, 5278); and from the signification of land, here the land of Egypt, as the natural mind — of which also above (n. 5276, 5278, 5279). From this it is plain that by the plenty not being known in the land, is signified that nothing shall be apperceived in the
2 natural concerning the truth which was there before. In this verse the subject is the last state of desolation, when there is the despair which next precedes regeneration; and since this is the subject in the present verse, it will be well

to state how it is. Every man needs to be reformed, and to be born anew or regenerated, that he may come into heaven, for, *Except a man be born again, he cannot see the kingdom of God* (John iii. 3, 5, 6). Man is born in sin, which has been increased in a long line from parents, grandparents, and ancestors, and made hereditary, and so transmitted to the offspring. Every man who is born, is born into all these inherited evils which have thus been increased by succession, and thus he is nothing but sin; wherefore, unless he is regenerated, he remains wholly in sin. But that man may be regenerated he needs first to be reformed, and this is done by means of the truths of faith; for he has to learn from the Word and from doctrine therefrom, what good is. The knowledges of good from the Word, or from doctrine therefrom, are called the truths of faith, since all the truths of faith spring from good, and flow to good; for they look to good as an end. This is 3
the first state, and is called the state of reformation. Into this state are introduced most of those who are in the church, from infancy to early manhood, and yet few are regenerated; for most in the church learn the truths of faith or the knowledges of good for the sake of reputation and honor, and also for gain; and when the truths of faith have been introduced by these loves, a man cannot be born anew or regenerated until the loves have been removed. In order, therefore, that they may be removed, the man is let into a state of temptation, and this in the following manner: those loves are excited by the infernal crew, for they wish to live in them; but then by the angels are aroused the affections for truth and good which have been instilled from infancy in a state of innocence, and afterward stored up interiorly and preserved for this use. In consequence there is a conflict between the evil spirits and the angels, which is felt in the man as temptation; and because the conflict is one concerning truths and goods, the truths which have before been instilled are extermi-

nated, as it were, by the falsities injected by the evil spirits, so that they no longer appear — of which see above (n. 5268–5270). And then as the man suffers himself to be regenerated, the light of truth from good is instilled by the Lord, through an internal way, into the natural, into
4 which light the truths are let back in order. This is the way with the man who is regenerated; but few at this day are admitted to that state. All indeed, as far as they permit it, begin to be reformed by instruction in the truths and goods of spiritual life; but as soon as they reach the age of early manhood, they suffer themselves to be carried away by the world, and thus they go over to the side of the infernal spirits, by whom they are gradually so estranged from heaven that they scarcely believe any longer that there is a heaven. Thus they cannot be let into any spiritual temptation; for if they were, they would at once yield, and then their latter state would be worse than the first (Matt. xii. 45). From this it may be evident how it is with what is contained here in the internal sense, namely, with the state of reformation and with that of regeneration; but in this verse is described the last state of temptation, which is a state of despair, of which we have spoken just above (n. 5279).

5281. *By reason of that famine afterward; for it shall be very grievous.* That this signifies on account of such failing, is evident from the signification of a famine, as a failing of the knowledges of good, and consequently a failing of truth — of which above (n. 5277, 5278), and despair at last on account of such failing (n. 5279); and from the signification of very grievous, as great. The subject is here continued of the last state of desolation, which is one of despair, and of its increasing grievousness, as above (n. 5279).

5282. *And for that the dream was doubled unto Pharaoh twice.* That this signifies because foreseen concerning both naturals, is evident from the signification of a

dream, as what is foreseen (see n. 3698, 5091, 5092, 5104); and from the representation of Pharaoh, as the natural (see n. 5079, 5080, 5095, 5160); and from the signification of being doubled twice, as concerning both naturals, the interior and the exterior — that the natural is twofold, interior and exterior, may be seen above (n. 5118, 5126). It was foreseen concerning the interior natural in the first dream, which was about the kine (n. 5198, 5202), and concerning the exterior natural in the second dream, which was about the ears of corn (n. 5212). Hence by being doubled twice is meant concerning both.

5283. *It is because the word is established by God.* That this signifies that it is Divine, may be evident without explanation; for the word, when predicated of God, is Divine truth; and when this is said to be established by God, it signifies that the thing will surely occur.

5284. *And God is hastening to do it.* That this signifies with every event, is evident from the signification of doing, when predicated of God, as providence (n. 5264), whence also it is the event, for whatever is of Divine providence is certain to be the event; and from the signification of hastening to do it, as every event. In the internal sense, to hasten or haste is not quickly, but certainly, and also fully, thus with every event: for haste implies time; and in the spiritual world there is no time, but instead of time state; thus haste in time has reference there to such a condition of state as corresponds; and the condition of state that corresponds is, that there are many things together which are bringing to pass, from which there is a certain and full event.

5285. Verses 33–36. *Now therefore let Pharaoh look out a man intelligent and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven years of plenty. And let them gather all the food of those good years that come, and lay up corn un-*

der the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land be not cut off through famine. "Now therefore let Pharaoh look out" signifies the looking forward of the natural; "a man intelligent and wise" signifies concerning inflowing truth and good; "and set him over the land of Egypt" signifies which will bring into order all things in the natural mind. "Let Pharaoh do this" signifies further looking forward; "and let him appoint officers over the land" signifies the orderly arrangement of generals in the natural; "and take up the fifth part of the land of Egypt" signifies which were to be preserved and afterward stored up; "in the seven years of plenty" signifies which were instilled at the times when truths with goods were multiplied; "and let them gather all the food" signifies all things that are of use; "of those good years that come" signifies which are to be taken up at those times; "and lay up corn" signifies every good of truth at the same time; "under the hand of Pharaoh" signifies for necessity and consequent disposal in the natural; "for food in the cities" signifies such things in the interiors of the natural mind; "and let them keep it" signifies there to be laid up in store. "And the food shall be for a store to the land" signifies that it shall be there for every use of the natural; "against the seven years of famine" signifies according to necessity in cases of deficiency; "which shall be in the land of Egypt" signifies which shall be in the natural; "that the land be not cut off through famine" signifies that man may not perish.

5286. *Now therefore let Pharaoh look out.* That this signifies the looking forward of the natural, is evident from the signification of seeing, or looking, as looking forward; for seeing here implies activity, namely, for doing; but when it does not imply that something is to be done, it signifies understanding and apperceiving — as was shown

above (n. 2150, 2325, 2807, 3764, 3863, 4403–4421, 4567, 4723, 5114). With the looking forward of the natural the case is this: man's natural, or his natural mind, which is beneath his rational mind, does not of itself look forward to anything, although it appears as if it were of itself; but its looking forward is from the interior, which looks forward in the exterior very much as a man looks at himself in a mirror, in which the figure appears as if it were there. This is also presented in the internal sense by Joseph's speaking thus to Pharaoh; for by Joseph is represented the celestial of the spiritual, which is interior, and by Pharaoh the natural, which is exterior; and Joseph seemed to Pharaoh to be that very man intelligent and wise, who is here spoken of.

5287. *A man intelligent and wise.* That this signifies concerning inflowing truth and good, is evident from the signification of an intelligent man, as truth, and of a wise man, as the good of truth. It is to be known that in the internal sense by a man intelligent and wise is not meant any such man, but abstractedly from person that which belongs to one who is intelligent and wise, and so truth and good. In the other life, especially in the heavens, all thought, and hence all speech, is effected by what is abstracted from persons, and therefore thought and speech there are universal, and respectively unlimited; for so far as thought and speech are determined to persons and their specific qualities, and to names, as also to words, so far it becomes less universal, and is determined to the subject and there abides. On the other hand, as far as it is not determined to persons and what is connected with them, but to realities abstracted from them, so far it is determined away from the subject, and extended outside of self, and the view becomes higher, and consequently more universal. This is very apparent in man's thought, which so far as it 2
regards the words of one speaking, so far does not regard his meaning; and which so far as it regards particulars in

his memory, and dwells on them, so far does not perceive the qualities of things; and still more, as far as it regards itself in everything, so far it narrows the thoughts, and removes itself from the view of a thing as a whole. Consequently, so far as one loves himself more than others, so much less wise he is. From this it is now plain why things abstracted from persons are signified in the internal sense by the things which in the sense of the letter are determined to persons (see also n. 5225). In the Word throughout a distinction is made between wisdom, intelligence, and knowledge; and by wisdom is meant what is from good, by intelligence what is from truth, and by knowledge both of these in man's natural — as in Moses: *I have filled* Bezaleel *with the spirit of God, in wisdom, and in intelligence, and in knowledge, and in all manner of workmanship* (Exod. xxxi. 2, 3; xxxv. 30, 31); and again: *Take ye wise men, and understanding, and knowing, according to your tribes; that I may make them heads over you* (Deut. i. 13).

5288. *And set him over the land of Egypt.* That this signifies which will bring into order all things in the natural mind, is evident from the signification of setting over anything, as appointing one who will put in order, thus also to bring into order; and from the signification of the land of Egypt, as the natural mind — as above (n. 5276, 5278, 5279). By *him* is here meant a man intelligent and wise, by whom is signified truth and good. From this it is plain that by these words is signified that truth and good will bring into order all things in the natural. It is indeed good and truth that order all things and each in the natural mind; for they flow in from the interior, and so arrange them. One who does not know how it is with man's intellectual faculty, and how man can look into things, perceive them, think analytically, draw conclusions thence, and at length pass them over to the will, and through the will to act, sees nothing to wonder at in these things; he supposes

that all things flow naturally in this way, being entirely ignorant that they are one and all from influx through heaven from the Lord, and that man without this influx could not think at all, and that everything of thought would cease should the influx cease. So neither does he know that the good flowing in through heaven from the Lord arranges all things in order, and forms them to a resemblance of heaven so far as man allows it, and that hence thought flows agreeably to the heavenly form. The heavenly form is that form into which the heavenly societies are arranged, and they are arranged according to the form induced by the good and truth that proceed from the Lord.

5289. *Let Pharaoh do this.* That this signifies further looking forward, is evident from what was explained above (n. 5286).

5290. *And let him appoint officers over the land.* That this signifies the orderly arrangement of generals in the natural, is evident from the signification of appointing over, as arranging in order; and from the signification of officers, as generals — of which presently; and from the signification of the land, here the land of Egypt, as the natural mind — as just above (n. 5288). That officers signify generals, is because it is generals in which and under which are particulars (see n. 917, 4269, 4325, 4329, 4345, 4383, 5208); by princes however are signified primary things (n. 1482, 2089, 5044).

5291. *And take up the fifth part of the land* [*of Egypt*]. That this signifies which are to be preserved and afterward stored up, is evident from the signification of taking a fifth part, as here involving the same as tithing or taking a tenth: to tithe, in the Word, signifies to make remains, and to make remains is to gather truths and goods, and afterward to lay them up in store. That remains are goods and truths stored up by the Lord in the inner man, may be seen above (n. 468, 530, 560, 561, 661, 1050, 1906, 2284, 5135); and that by tithes in the Word are signified remains (see

n. 576, 1738, 2280); and likewise by ten (n. 1906, 2284); and hence also by five, which number is the half of ten. Half and double in the Word involve the like with the numbers to which they are applied — as twenty the like with ten, four the like with two, six with three, twenty-four with twelve, and so on; so also numbers still further multiplied involve the like, as a hundred and also a thousand the like with ten, seventy-two and also a hundred and forty-four the like with twelve. What therefore compound numbers involve, can be known from the simple numbers from which and with which they are multiplied; also, what the more simple numbers involve, can be known from the whole numbers, as, what five is can be known from ten, and what two and a half is from five, and so on. In general it is to be known that numbers multiplied involve the like with simple numbers, but what is more full; and that num-
2 bers divided involve the same, but what is not so full. As regards five in particular, this number has a twofold signification, signifying a little and hence something, and also signifying remains. That it signifies a little, is from its relation to those numbers which signify much, namely, to a thousand and to a hundred, and hence also to ten. That a thousand and a hundred signify much, may be seen above (n. 2575, 2636), and hence also ten (n. 3107, 4638). From this it is that five signifies a little and also something (n. 649, 4638). Five signifies remains when it has reference to ten, ten signifying remains, as already said. That all numbers in the Word signify things, may be seen above (n. 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252,
3 4264, 4495, 4670, 5265). He who does not know that the Word has an internal sense, not appearing in the letter, will be greatly surprised that the numbers in the Word signify also things, chiefly because he cannot form any spiritual idea from numbers; nevertheless, that numbers flow from the spiritual idea which the angels have, may be seen above (n. 5265). What the ideas or the things are to

which numbers correspond, he may indeed know; but whence that correspondence is still lies hidden from him — as the correspondence of twelve with all things of faith, and the correspondence of seven with holy things, also the correspondence of ten, and of five, with the goods and truths stored up by the Lord in the inner man — and so on. But it is enough to know that there is a correspondence, and that from it all numbers in the Word signify something in the spiritual world, and consequently that the Divine also inspired into them lies hidden in them. Take for instance the following passages in which five is mentioned, as in the Lord's parable about the man who went 4
into another country, and delivered to his servants according to their abilities, to one five talents, to another two, and to a third one. *And he that had received the five talents . . . traded with them, and made other five talents: and likewise he that had received two gained other two; but he that had received one . . . hid his lord's silver* in the earth (Matt. xxv. 14, and following verses). One who does not think beyond the literal sense cannot know but that the very numbers, five, two, and one, were taken simply for composing the story of the parable, and that they involve nothing further, when in fact there is an arcanum in these numbers themselves; for by the servant who received five talents are signified those who have admitted goods and truths from the Lord, and thus who have received remains; by him who received two are signified those who have joined charity to faith when well on in years; and by him who received one, those who have received faith alone without charity. Of the last it is said that he hid his lord's silver in the earth; for by the silver which he had is signified in the internal sense the truth which is of faith (see n. 1551, 2954); and faith without charity cannot make gain or bear fruit. Such things there are in those numbers. It is 5
similar with other parables, as with the one about the man who, going into a far country to receive for himself a king-

dom, gave to his servants ten pounds, and told them to trade with them till he came. When he returned, the first said, *Lord, thy pound hath made ten pounds. And he said unto him, Well done, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities. And the second* said, *Lord, thy pound hath made five pounds. And he said unto him also, Be thou also over five cities.* The third had laid up the pound in a napkin. But the lord said, *Take away from him the pound, and give it unto him that hath ten pounds* (Luke xix. 12 and following verses). Here in like manner ten and five signify remains — ten more, five fewer. He who laid up the pound in a napkin stands for those who procure for themselves the truths of faith but do not conjoin them with the goods of charity, and so have no gain or fruit from them.

6 It is the same where those numbers are mentioned in other places by the Lord — as with him that was called to the supper and said, *I have bought five yoke of oxen, and I go to prove them* (Luke xiv. 19); with the rich man who said to Abraham, *I have five brethren; that he* may be sent to tell *them, lest they also come into this place of torment* (Luke xvi. 28); with the ten virgins, five of whom were prudent, and five foolish (Matt. xxv. 1–13); and likewise in these words of the Lord: *Think ye that I am come to give peace upon earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three* (Luke xii. 51); and also even in the historic facts, that the Lord fed five thousand men with five loaves and two fishes, and that He commanded them to sit down by hundreds and by fifties; and after they had eaten, they took up twelve baskets of fragments (Matt. xiv. 15–21: Mark vi. 38 and following

7 verses: Luke ix. 12–17: John vi. 5–13). In these passages, as they are historic, it can hardly be believed that the numbers are significant — as the number five thousand which was that of the men, and also the number five which

was that of the loaves, and two which was that of the fishes, as also the number one hundred, and the number fifty, which was that of the companies which sat down, and lastly twelve which was that of the baskets containing the fragments; when yet there is an arcanum in each number. For the several things all happened of Providence, for the purpose that Divine things might be represented. In the 8
following passages also, five signifies in both the genuine and the opposite sense such things in the spiritual world as it corresponds to. In Isaiah: *There shall be left therein gleanings as in the shaking of an olive tree, two or three berries in the top of the . . . bough, four or five in the . . . branches of a fruitful tree* (xvii. 6). In the same: *In that day there shall be five cities in the land of Egypt that speak with the lips of Canaan, and swear to Jehovah Zebaoth* (xix. 18). Again: *One thousand shall flee before the rebuke of one, before the rebuke of five shall ye flee; till ye be left as a mast upon the top of a mountain, and as an ensign on a hill* (xxx. 17). In the Apocalypse: *The fifth angel sounded, and I saw a star from heaven fallen unto the earth; and there was given to him the key of the pit of the abyss.* And to the locusts which came out thence it was said that they should not kill the men who had not *the seal of God on their foreheads . . . but that they should be tormented five months* (ix. 1, 3–5). In the same: *Here is understanding, if any one hath wisdom: The seven heads are seven mountains, where the woman sitteth upon them: and they are seven kings; five are fallen, and one is, the other is not yet come; and when he cometh, he must continue a little while* (xvii. 9, 10.) In like manner the num- 9
ber five was representative in the following instances — that the valuation of a man and of a woman should be according to years, from a month to five years, and from five years to twenty (Lev. xxvii. 1–9). Again, if a field were redeemed, a fifth part should be added (xxvii. 19). And if tithes were redeemed, a fifth part should be added

(xxvii. 31). That the superfluous first-born were to be redeemed for five shekels (Num. iii. 46 to the end). That the first-born of an unclean beast should be redeemed by adding a fifth part (Lev. xxvii. 27). That as a fine for certain transgressions, a fifth part was to be added (Lev. xxii. 14; xxvii. 13, 15: Num. v. 6–8). *If a man shall steal an ox or a sheep, and kill it or sell it, he shall pay five oxen for an ox, and four sheep for a sheep* (Exod. 10 xxii. 1). That the number five contains in it a heavenly arcanum, and the same with ten, is plain from the cherubim, of which we read in the First Book of Kings: In the holy place Solomon *made two cherubim of olive wood, each ten cubits high. Five cubits was the wing of the one cherub, and five cubits the wing of the other cherub: it was ten cubits from the ends of its wings unto the ends of its wings; so the cherub was ten cubits. Both the cherubim were of one measure and one form* (vi. 23–27). It is plain also from the lavers about the temple, and from the candlesticks, about which it is written in the same Book: The bases of the lavers were set, *five on the right side of the house, and five on the left side of the house. . . . And the candlesticks* were placed, *five on the right side, and five on the left, before the holy place* (vii. 39, 49). That the brazen sea was ten cubits from brim to brim, and five cubits in height, and thirty cubits in circumference (vii. 23), was in order that holy things might be signified, as well by the numbers ten and five, as by thirty, which number of the circumference does not indeed geometrically answer to the diameter, but still it spiritually involves that which is signi- 11 fied by the compass of that vessel. That all numbers signify things in the spiritual world, is plainly manifest from the numbers in Ezekiel where is described the new earth, the new city, and the new temple, which the angel measured in detail (see chapters xl–xliii, xlv–xlix). The description of nearly all the holy things there is set forth by numbers, and therefore one who does not know what those numbers

involve can know scarcely anything about the arcana contained therein. The number ten and the number five occur here (chap. xl. 7, 11, 48; xli. 2, 9, 11, 12; xlii. 4; xlv. 11, 14), besides the multiplied numbers, twenty-five, fifty, five hundred, and five thousand. It is manifest from the particulars in these chapters, that the new earth, the new city, and the new temple signify the Lord's kingdom in the heavens, and hence His church on earth. These instances 1
of the use of the number five are here collated for the reason that in this and the following verses it is told of the land of Egypt that a fifth part of the produce was to be collected there in the seven years of plenty, and to be preserved for use in the following years of famine. Therefore it has been shown that by a fifth part are signified goods and truths stored up in man by the Lord, and reserved for use when there shall be a famine, that is, when there shall be a failing and privation of good and truth; for unless such things were stored up in man by the Lord, there would be nothing to uplift him in a state of temptation and vastation, consequently nothing by which he could be regenerated; and thus he would be without the means of salvation in the other life.

5292. *In the seven years of plenty.* That this signifies which were instilled at the times when truths with goods were multiplied, is evident from the signification of years, as states, and hence also times — of which in what follows; and from the signification of plenty, as the multiplication of truth, or truth multiplied — of which above (n. 5276, 5278, 5280); here therefore are signified truths with goods multiplied, because truths are nothing without goods, and no truths are stored up in the inner man — of which just above (n. 5291) — except such as are conjoined with goods. That years signify not only states, but also times, is because in the internal sense years signify entire states, that is, entire periods from the beginning of a state to the end. These periods cannot be expressed otherwise than by

times, nor can they be apprehended by those who are in time otherwise than as times. That years and days are both states and times, may be seen above (n. 23, 487, 488, 493, 893, 2906).

5293. *And let them gather all the food.* That this signifies all things that are of use, is evident from the signification of gathering, as bringing together and preserving; and from the signification of food, as those things that are of use. In the internal sense food properly signifies the things that nourish the soul of man, that is, that nourish him after the life of the body; for he then lives as a soul or spirit, and no longer has need of material food, as he had in the world, but of spiritual food, which is all that which is of use, and all that which is conducive to use. That which is conducive to use is to know what is good and true; that which is of use is to will and to do what is good and true. These are the things by which the angels are nourished, and which are therefore called spiritual and heavenly food. The inner mind [*mens*] of man, in which are his interior understanding and his interior will, or his intentions or ends, is not nourished by any other food even while he lives in the body. Material food does not penetrate there, but only to the things of the body, which that food sustains, to the end that this mind may enjoy its food when the body is enjoying its own — that is, that this mind
2 may be sound in a sound body. That food in the spiritual sense is everything which is of use, is because all man's knowing, and all his understanding and being wise, and so all his willing, ought to have use for their end; hence the quality of his life is according to the quality of the use. That food in the internal sense is everything which is of use, is plain from these words of the Lord: Jesus said to the disciples, *I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought Him aught to eat? Jesus saith unto them, My meat is to do the will of Him that sent Me, and to accomplish His*

work (John iv. 32–34); and in another place: *Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed* (John vi. 27).

5294. *Of those good years that come.* That this signifies which are to be taken up at those times, is evident from the signification of years, as states, and also times — of which just above (n. 5292). The good years that come are therefore those times when truths with goods are multiplied, which are signified by the seven years of plenty.

5295. *And lay up corn.* That this signifies every good of truth at the same time, is evident from the signification of laying up, as gathering and at the same time preserving; and from the signification of corn, as the good of the natural (see n. 3580), here the good of truth which is in the natural. The good of truth is truth in the will and in act. That corn signifies good is because a field in the spiritual sense is the church; and hence whatever belongs to a field — as seed, sowing, harvest, crop, corn, and also the head or ear of corn, and in particular wheat, barley, and other kinds of grain — means such things as are of the church; and the things of the church all have reference to good and truth.

5296. *Under the hand of Pharaoh.* That this signifies for necessity and consequent disposal in the natural, is evident from the signification of the hand, as power (see n. 878, 3387, 4931–4937); hence under the hand is for disposal in every necessity — for what is in the power of any one is at his disposal; and from the representation of Pharaoh, as the natural — of which above.

5297. *For food in the cities.* That this signifies such things in the interiors of the natural mind, is evident from the signification of food, as all things that are of use, and thus truths and goods — of which just above (n. 5293); and from the signification of cities, as the interiors of the

natural mind. In the universal sense cities signify the doctrinals of the church (see n. 402, 2268, 2449, 2451, 2712, 2943, 3216, 4492, 4493); but in a particular sense they signify the interiors of man where doctrinals are, or rather where are truths conjoined with good. That the truths and goods in man form as it were a city, may be seen above (n. 3584); and hence the man himself, in whom is the church, is called the city of God. The signification of a city is like that of a house. In the universal sense a house signifies good, but in the particular sense it signifies a man (n. 3128), and specifically his mind as to the good and truth conjoined in it (n. 3538, 4973, 5023); and a house with its apartments, out-buildings, and grounds,
2 is a city in least form. The interiors of the natural mind are signified by cities in Isaiah: *In that day there shall be five cities in the land of Egypt that speak with the lips of Canaan, and swear to Jehovah Zebaoth* (xix. 18); and the goods and truths in the interiors are signified by the cities in the Lord's parable in Luke: He said to him that by the pound had made ten pounds, *Well done, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities.* And he said to the second, who had made five pounds, *Be thou also over five cities* (xix. 12, and following verses). Here therefore by laying up food in the cities and keeping it, is signified that truths conjoined with good were to be stored up in the interiors of the natural mind; and when these truths and goods have been stored up there, they are called remains, in which the veriest spiritual life of man consists, and from which he is spiritually nourished in every necessity and need, that is, in every spiritual famine.

5298. *And let them keep it.* That this signifies there to be laid up in store, is evident from the signification of keeping, as storing up, namely, in the interiors of the natural mind, which are signified by cities — of which just above (n. 5297).

5299. *And the food shall be for a store to the land.* That this signifies that it should be there for every use of the natural, is evident from the signification of food, as goods and truths — of which above (n. 5293); and from the signification of, for a store, as what is laid up for every use, because for use in the following years of famine; and from the signification of the land, here the land of Egypt, as the natural mind — of which also above (n. 5276, 5278, 5279, 5288).

5300. *Against the seven years of famine.* That this signifies according to necessity in cases of deficiency, is evident from the signification of famine, as a failing of truth — of which above (n. 5277, 5278). That it is then for necessity is plain; for years in the internal sense are states, as has been often shown above, and here, therefore, against those years means for those states when there is necessity.

5301. *Which shall be in the land of Egypt.* That this signifies which shall be in the natural, is evident from the signification of the land of Egypt, as the natural mind (see n. 5276, 5278, 5279, 5288). The natural is spoken of here and in other places, and by it is meant the natural mind; for man has two minds, a rational mind and a natural mind; the rational mind is of the internal man, while the natural mind is of the external man. This mind or this man is what is meant by the natural simply so called. That the mind is the man himself, will be seen in what now follows.

5302. *That the land be not cut off through famine.* That this signifies that man may not perish, namely, by the failing of truth, is evident from the signification of being cut off, as perishing; and from the signification of land, here the land of Egypt, as the natural mind, of which just above (n. 5301); and because it is the natural mind, it is the man himself, since man is man by his mind; for the mind itself constitutes the man, and such as that is, such is the man. By the mind is meant man's intellect and will, and

consequently his veriest life. Some who are stupid suppose that man is man from his external form, that he has a face like that of a man; they who are less stupid say that man is man from his ability to speak; and they who are still less stupid, that man is man from his being able to think. Man is not man however from any of these things, but from this, that he can think what is true and will what is good, and that when he thinks truth and wills good he can look up to the Divine and perceptibly receive it. It is in this that a man is distinguished from the brute animals.
2 For the rest, that his appearance is that of a man, and that he can speak and think, does not make him a man; for if he thinks what is false and wills what is evil, it makes him not only like a brute animal, but even worse than one; for by those very faculties he destroys what is human in him, and makes himself a wild beast. This is especially manifest from such persons in the other life, who when seen in the light of heaven and looked upon by angels, appear at such time as monsters, and some of them as wild beasts, the deceitful as serpents, and others in other forms. But when they are removed from that light and are let back into their own light which they have in hell, they seem to one another like men. But how it is that man would perish when truth fails him, had he not goods and truths stored up by the Lord in the interiors — which are signified by the food for a store to the land against the seven years of famine, that the land be not cut off through famine — will be told in what follows in this chapter.

5303. Verses 37–40. *And the word was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Shall we find such a one as this, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath caused thee to know all this, there is none so intelligent and wise as thou: thou shalt be over my house, and upon thy mouth shall all my people kiss; only in the throne will I be greater than*

thou. "And the word was good in the eyes of Pharaoh" signifies the gratification of the natural; "and in the eyes of all his servants" signifies gratification for all things in the natural. "And Pharaoh said unto his servants" signifies the perception of the natural with all things therein; "Shall we find such a one as this, a man in whom the spirit of God is" signifies concerning the influx of truth in which is good from the interior, thus the celestial of the spiritual. "And Pharaoh said unto Joseph" signifies the perception of the natural from the celestial of the spiritual; "Forasmuch as God hath caused thee to know all this" signifies because it has foresight and providence; "there is none so intelligent and wise as thou" signifies that thence only are truth and good; "thou shalt be over my house" signifies that the natural mind shall be subordinate and submissive thereto; "and upon thy mouth shall all my people kiss" signifies that everything in it shall be in obedience to him; "only in the throne will I be greater than thou" signifies that it will still appear as if from the natural, because from the celestial of the spiritual through the natural.

5304. *And the word was good in the eyes of Pharaoh.* That this signifies the gratification of the natural, is evident from the signification of the word being good, as pleasing; it is said, in the eyes, from a customary form of speech, because the eye signifies interior sight, and thus understanding, perception, attention, and other things belonging to that sight (see n. 2701, 2789, 2829, 3198, 3202, 3820, 4083, 4086, 4339, 4403–4421, 4523–4534), and so by the word being good in his eyes is signified gratification; and from the representation of Pharaoh, as the natural, as often shown before.

5305. *And in the eyes of all his servants.* That this signifies gratification for all things in the natural, is evident from the signification of the word being good in their eyes, as gratification — of which just above (n. 5304); and

from the signification of servants, as things in the natural, especially in the exterior natural. In the Word a servant is often mentioned, and thereby in the internal sense is meant that which is subservient to another, and in general all that which is below in respect to what is above; for it is in accordance with order that the lower should be subservient to the higher, and as far as it is subservient it is called a servant. And here it is the things in the natural that are called servants; for the natural in general is what is represented by Pharaoh, and the general itself is that to which the particulars are to be subservient, as to the common good in kingdoms. That Pharaoh is the natural in general, may be seen above (n. 5160).

5306. *And Pharaoh said unto his servants.* That this signifies the perception of the natural with all things therein, is evident from the signification of saying, in the historicals of the Word, as perceiving (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2238, 2619, 2862, 3395, 3509); and from the representation of Pharaoh, as the natural (see n. 5079, 5080, 5095, 5160); and from the signification of his servants, as all things in the natural — of which just above (n. 5305).

5307. *Shall we find such a one as this, a man in whom the spirit of God is?* That this signifies concerning the influx of truth in which is good from the interior, thus the celestial of the spiritual, is evident from the signification of a man, as truth (see n. 3134, 3309, 3459); and from the signification of the spirit of God, as good from the interior, and so from the Divine. For the spirit of God is what proceeds from the Divine, and thus from good itself, since the Divine is good itself, and what proceeds from it is truth in which is good, which is what is signified in the Word by the spirit of God; for the spirit itself does not go forth, but truth itself in which is good, or holy truth, the spirit being instrumental in bringing it forth. This truth in which is good is here the celestial of the spiritual, which is repre-

sented by Joseph. It is known in the church that Joseph 2
in the spiritual sense is the Lord, and therefore the Lord is called the heavenly Joseph; but it is not known what in the Lord Joseph represents. For the Lord is represented by Abraham, and also by Isaac, as well as by Jacob, and He is also represented by Moses and Elijah, by Aaron, by David, besides by many others in the Word, and yet not in the same way by one as by another. By Abraham the Lord is represented as to the Divine itself, by Isaac as to the Divine rational, by Jacob as to the Divine natural, by Moses as to the law or historic Word, by Elijah as to the prophetic Word, by Aaron as to the priesthood, and by David as to royalty. But what is represented by Joseph, may be seen above (n. 3969, 4286, 4585, 4592, 4594, 4669, 4723, 4727, 4963, 5249). That which Joseph represents is called the celestial of the spiritual from the natural, the only words by which it can be expressed. For the celestial is good from the Divine, and the spiritual is truth from that good, and thus is the truth of the good from His Divine Human. This the Lord was when He lived in the world; but when He glorified Himself, He then transcended it, and became the Divine good itself or Jehovah even as to the Human. No more can be said in detail about this 3
arcanum, except that Joseph came to Egypt, and first served in the house of Potiphar the prince of the guards, and was then held in ward, but afterward became ruler over Egypt, in order that he might represent how the Lord progressively made the Human in Himself Divine, about which the Word was to be written, that it might contain Divine things in the internal sense; which sense was to be serviceable more especially to the angels — whose wisdom, which is incomprehensible and ineffable in comparison with human wisdom, lies in such things — and at the same time to men, who are particularly fond of histories and revolve these in their minds, while the angels by influx from the Lord perceive in them what is Divine.

5308. *And Pharaoh said unto Joseph.* That this signifies the perception of the natural from the celestial of the spiritual, is evident from the signification of saying in the historic parts of the Word, as perception — of which just above (n. 5306); and from the representation of Pharaoh, as the natural; and from the representation of Joseph, as the celestial of the spiritual — as often shown above.

5309. *Forasmuch as God hath caused thee to know all this.* That this signifies because it has foresight and providence, is evident from the signification of knowing, when predicated of God, as foresight and providence; for it cannot be said of God that He gets knowledge, since of Himself He knows all things, and the faculty of getting knowledge in man is from Him. Therefore to know is, in God, to foresee and to provide: to foresee is to know from eternity to eternity, and to provide is to do what is known. That the celestial of the spiritual has foresight and providence, is because the Lord is here treated of in the internal sense, Who is the celestial of the spiritual which is represented by Joseph.

5310. *There is none so intelligent and wise as thou.* That this signifies that thence only are truth and good, is evident from the signification of intelligent as truth, and from the signification of wise as good — of which above (n. 5287). Their not being from any other but this alone is signified by no one, because in the internal sense no one or none is negative, and thus exclusive of every other (see n. 5225, 5253).

5311. *Thou shalt be over my house.* That this signifies that the natural mind shall be subordinate and submissive thereto, is evident from the signification of a house, as the mind (see n. 3538, 4973, 5023); here the natural mind, because it is called my house by Pharaoh, by whom is represented the natural. That it shall be subordinate and submissive is signified by, Thou shalt be over it; for he that is over any one's house really rules it, and has all who are

in it subordinate and submissive to him, though the master of the house still retains the name and dignity in appearance.

5312. *And upon thy mouth shall all my people kiss.* That this signifies that everything in it shall be in obedience to him, is evident from the signification of kissing upon the mouth, as acknowledging and doing what he bids, thus obeying; and from the signification of all my people, as everything in the natural. By people are signified truths (see n. 1259, 1260, 3581, 4619), and so knowledges of good and truth in the natural, and also outward knowledges; for these are truths of the natural (n. 5276).

5313. *Only in the throne will I be greater than thou.* That this signifies that it will still appear as if from the natural, because from the celestial of the spiritual through the natural, is manifest from the signification of being greater than another, as here being greater in appearance or to the sight; and from the signification of a throne, as here the natural. For the natural is meant by a throne, when the celestial of the spiritual is meant by him that sitteth upon it; for the natural is like a throne for the spiritual, here the celestial of the spiritual. In general, that which is lower is like a throne for the higher; for the higher is and acts therein, and indeed through the lower, and what is done appears as if done by the lower, because, as just said, it is done through it. This is what is meant by Pharaoh's saying to Joseph, *Only in the throne will I be greater than thou.* A throne is often mentioned in the Word where the 2
subject is the Divine truth and judgment therefrom; and by the throne in the internal sense is signified that which belongs to the Divine royalty, and by him that sitteth upon it, the Lord Himself as King or Judge. But the signification of a throne, like that of many other things, is according to the application. When the Divine itself and the Lord's Divine Human are meant by him that sitteth on the throne, then the Divine truth which proceeds from Him is

meant by the throne; but when the Divine truth which proceeds from the Lord is meant by him that sitteth on the throne, then the whole heaven, which is filled with the Divine truth, is meant by the throne; and when the Lord as to the Divine truth in the higher heavens is meant by him that sitteth on the throne, then the Divine truth which is in the lowest heaven, and also which is in the church, is meant by the throne. Thus the significations of a throne are relative. That by a throne is signified that which belongs to Divine truth, is because truth is signified in the Word by a king, and also by a kingdom. That it is signified by a king, may be seen above (n. 1672, 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068); and by a king-
3 dom (n. 1672, 2547, 4691). But what is specifically meant in the Word by a throne, is plain from the series where it is spoken of — as in Matthew: *I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King* (v. 34, 35). Again in another place: *He that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon* (xxiii. 22). Here it is expressly said that heaven is God's throne; and by the earth, which is called His footstool, is signified that which is below heaven, and thus the church. That the earth is the church may be seen above (n. 566, 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535). Likewise in Isaiah: *Thus saith Jehovah, The heavens are My throne, and the earth is My footstool* (lxvi. 1); and in David: *Jehovah hath established His throne in the heavens* (Ps. ciii. 19). In Matthew: *When the Son of Man shall come in glory, and all the holy angels with Him, then shall He sit on the throne of His glory* (xxv. 31) — where the final judgment is described, and He that sitteth on the throne is called the King (verses 34, 40). The throne of glory in the internal sense is here the Divine truth which is from the Divine good in heaven; He that

sitteth on that throne is the Lord, Who, inasmuch as He is a Judge from the Divine truth, is here called the King. In 4
Luke: *He shall be great, and shall be called the Son of the Most High: and the Lord God will give unto Him the throne of His father David* (i. 32) — words spoken by the angel to Mary. That the throne of David here is not the kingdom which David had, or a kingdom on earth, but a kingdom in heaven, is evident to every one; and therefore by David is not meant David, but the Lord's Divine royalty; and by throne is signified the Divine truth that goes forth and makes the Lord's kingdom. In the Apocalypse: *I was in the spirit: and, behold, a throne was set in heaven, and on the throne was One sitting. And He that sat was to look upon like a jasper stone and a sardius; and there was a rainbow round about the throne, like an emerald to look upon. And round about the throne were four and twenty thrones; and upon the thrones I saw four and twenty elders sitting. . . . And out of the throne proceeded lightnings and thunderings and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four animals full of eyes before and behind. . . . And when the animals have given glory and honor and thanks to Him that sitteth on the throne, that liveth forever and ever, the four and twenty elders shall* 5
fall down before Him that sitteth on the throne, and shall worship Him that liveth forever and ever, and shall cast their crowns before the throne (iv. 2 to the end). In these verses is described the throne of the Lord's glory, and thereby the Divine truth which proceeds from Him, but by representatives; and if one does not know what those signify, he can know scarcely anything of what is in these prophecies; but he will believe them all to be such as they are described, and without a deeper Divine meaning. One who does not know differently cannot but conceive an idea

of the heavenly kingdom as like an earthly kingdom; when yet by a throne set in heaven is signified the Divine truth there, and thus heaven as to Divine truth; and by Him that sat on the throne is meant the Lord. That to look upon He appeared like a jasper stone and a sardius, is because by those stones, as by all the precious stones spoken of in the Word, is signified Divine truth (see n. 114, 3858, 3862); and by stones in general the truths of faith (n. 643, 1298, 3720, 3769, 3771, 3773, 3789,
6 3798). By the rainbow round about the throne are signified truths pellucid from good; and this because colors in the other life are from the light of heaven, and the light of heaven is Divine truth — in regard to rainbows in the other life, see what is said above (n. 1042, 1043, 1053, 1623–1625); and also in regard to colors (n. 1053, 1624, 3993, 4530, 4677, 4741, 4742, 4922). By the twenty-four thrones round about the throne * are signified all things of truth in one whole — the like as is signified by twelve. That twelve means all things of truth taken as a whole, may be seen above (n. 577, 2089, 2129, 2130, 3272, 3858, 3913). The lightnings, thunderings, and voices which proceeded out of the throne signify the terrors caused by the Divine truth with those who are not in good. The seven lamps of fire burning are affections for truth from good, which do hurt to those who are not in good, and therefore are called the seven spirits of God, who do hurt, as is plain from the fol-
7 lowing verses. The glassy sea before the throne is all truth in the natural, and thus inward and outward knowledges: that these things are the sea, may be seen above (n. 28, 2850). The four animals in the midst of the throne and round about the throne full of eyes before and behind, are the intellectual things from the Divine in the heavens, four signifying their conjunction with the things of the will. For truths are of the intellectual part and goods are of the voluntary part of man, whence it is said that they were full

* The Latin here has *thrones;* but above, *throne.*

of eyes before and behind, because eyes signify intellectual things, and hence in the higher sense the things which are of faith (see n. 2701, 3820, 4403–4421, 4523–4534). That four means conjunction, the same as two, may be seen above (n. 1686, 3519, 5194). The holiness of the Divine truth proceeding from the Lord is described in the rest of the passage. Because by the twenty-four thrones and the 8
twenty-four elders are signified all things of truth or all things of faith in one complex, and the like by twelve, as just now said, it is therefore plain that all things of truth, from which and according to which judgment is effected, are what is meant in the internal sense by the twelve thrones on which the twelve apostles were to sit, of which we read thus in Matthew: Jesus said to the disciples, *Verily I say unto you, that ye who have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel* (xix. 28); and in Luke: *I appoint unto you a kingdom, as the Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel* (xxii. 29, 30). That the twelve apostles mean all things of truth, may be seen above (n. 2129, 2553, 3354, 3488, 3858); and also the twelve sons of Jacob, and hence the twelve tribes of Israel (n. 3858, 3913, 3926, 3939, 4060, 4603); and that the apostles cannot judge even one person (see n. 2129, 2553). Likewise in the Apocalypse: *I saw* 9
thrones, and they sat upon them, and judgment was given unto them (xx. 4) — where also by thrones are signified all things of truth, from which and according to which judgment is effected. The like also is meant by the angels with whom the Lord is to come to judgment (Matt. xxv. 31) — that by angels in the Word something in the Lord is signified may be seen above (n. 1705, 1925, 2319, 2821, 3039, 4085) — and here are meant the truths which are from the Divine, which truths in the Word are also called judgments

10 (n. 2235). In very many other places, too, a throne is attributed to Jehovah or the Lord, and this because in thrones is a representative of a kingdom. When Divine truth and judgment are talked about in a higher heaven, then a throne appears in the lowest heaven. This is why, as already said, a throne is representative, and is so often spoken of in the prophetic Word, and why from most ancient times thrones became the insignia of kings, and as such signify royalty — as is seen also in the following passages. In Moses: *Moses built an altar, and called the name of it Jehovah-nissi; and he said, Because a hand is against the throne of Jah, Jehovah will have war with Amalek from generation to generation* (Exod. xvii. 15, 16). What is meant by a hand being against the throne of Jah, and by Jehovah's having war with Amalek from generation to generation, no one can know except from the internal sense, and unless he knows what is meant by a throne, and what by Amalek. By Amalek in the Word are signified the falsities which assail truths (n. 1679), and by a throne the
11 Divine truth itself which is assailed. In David: *Jehovah, Thou hast maintained my judgment and my cause; Thou satest on the throne, the judge of justice. . . . Jehovah shall endure forever: He hath prepared His throne for judgment* (Ps. ix. 4, 7). Again: *Thy throne, O God, is for ever and ever; a sceptre of equity is the sceptre of Thy kingdom* (xlv. 6). Again: *Clouds and darkness are round about Him; justice and judgment are the foundation of His throne* (xcvii. 2). In Jeremiah: *At that time they shall call Jerusalem the throne of Jehovah; and all the nations*
12 *shall be gathered unto it* (iii. 17) — Jerusalem standing for the Lord's spiritual kingdom. This kingdom is meant also by the new Jerusalem in Ezekiel, and by the holy Jerusalem coming down from heaven in the Apocalypse. The spiritual kingdom of the Lord is where Divine truth in which is good is the principal, and the celestial kingdom is where the principal is Divine good from which is Divine truth.

Hence it is plain why Jerusalem is called the throne of Jehovah, as also in David: In Jerusalem *are set thrones for judgment* (Ps. cxxii. 5). Zion however is called the throne of the glory of Jehovah in Jeremiah: *Hast Thou utterly rejected Judah? hath Thy soul loathed Zion? . . . Do not abhor us, for Thy name's sake; do not disgrace the throne of Thy glory* (xiv. 19, 21) — where by Zion is meant the Lord's celestial kingdom. The manner in which the Lord 13
as to judgment is represented in heaven, where things such as are related in the prophets throughout are visibly presented to the sight, is plain in Daniel: *I beheld till the thrones were cast down, and the Ancient of days did sit: His raiment was white as snow, and the hair of His head like pure wool: His throne was a flame of fire, and the wheels thereof burning fire. A stream of fire issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened* (vii. 9, 10). Such things are seen continually in heaven, all representative, and they appear from the speech of the angels in the higher heavens, which on descending presents such objects to the sight. Angelic spirits, to whom perception is given by the Lord, know what they signify — as for instance the Ancient of days, the raiment white as snow, the hair like pure wool, the throne which was like a flame of fire, the wheels which were a burning fire, the stream of fire issuing from Him. By the flame of fire and by the stream of fire is there represented the good of Divine love (see n. 934, 4906, 5071, 5215). So with what is 14
said in Ezekiel: *Above the expanse that was over the head* of the cherubim *was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above* (i. 26; x. 1). And also what is found in the First Book of Kings: *I saw,* said Micaiah the prophet, *Jehovah sitting on His throne, and all the host of heaven standing*

by Him on His right hand and on His left (xxii. 19). One who does not know what the several expressions represent, and hence signify, cannot but believe that the Lord has a throne as kings have on earth, and that there are such things as are here mentioned; yet there are not such objects in the heavens, but they are so presented to view before those who are in the lowest heaven, and from them,
15 as from pictures, they see Divine arcana. The Lord's royalty, by which is signified the Divine truth that proceeds from Him, was represented also by the throne constructed by Solomon, regarding which it is thus written in the First Book of Kings: Solomon *made a great throne of ivory, and overlaid it with the finest gold. There were six steps to the throne, and the top of the throne was round behind: and there were hands on either side by the place of the seat, and two lions standing beside the stays. And twelve lions stood there on the one side and on the other upon the six steps* (x. 18–21). Thus was the throne of glory represented, the lions being Divine truths contending and conquering, and the twelve lions all those truths in one whole.
16 As almost all the things in the Word have also an opposite sense, so too has a throne, and in that sense it signifies the kingdom of falsity — as in the Apocalypse: *To the angel of the church in Pergamos: I know thy works, and where thou dwellest, even where Satan's throne is* (ii. 12, 13). In the same: The dragon gave the beast that came up out of the sea *his power, and his throne, and great authority* (xiii. 2). Again: *The fifth angel poured out his bowl upon the throne of the beast; and his kingdom was darkened* (xvi. 10). And in Isaiah: *Thou saidst in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of God* (xiv. 13) — speaking of Babylon.

5314. Verses 41–44. *And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and*

put a necklace of gold about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Abrech: and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. "And Pharaoh said unto Joseph" signifies the further perception of the natural from the celestial of the spiritual; "See, I have set thee over all the land of Egypt" signifies dominion over both naturals. "And Pharaoh took off his ring from his hand" signifies a confirming of the power which it before had; "and put it upon Joseph's hand" signifies that he yielded it all to the celestial of the spiritual; "and arrayed him in vestures of fine linen" signifies an external significative of the celestial of the spiritual; vestures of fine linen are truths from the Divine; "and put a necklace of gold about his neck" signifies a significative of the conjunction of interiors with exteriors, effected by good; "and he made him to ride in the second chariot" signifies a significative that all the doctrine of good and truth was therefrom; "which he had" signifies which was by means of the natural; "and they cried before him, Abrech" signifies acknowledgment by faith and worship; "and he set him over all the land of Egypt" signifies that its authority was such. "And Pharaoh said unto Joseph" signifies still further perception; "I am Pharaoh" signifies that the natural is thence; "and without thee shall no man lift up his hand" signifies that from the celestial of the spiritual is the all of power in the spiritual; "or his foot" signifies and the all of power in the natural; "in all the land of Egypt" signifies in both naturals.

5315. *And Pharaoh said unto Joseph.* That this signifies the further perception of the natural from the celestial of the spiritual, is evident from the signification of saying in the historicals of the Word, as perceiving — as often shown above; and from the representation of Pharaoh as

the natural, and of Joseph as the celestial of the spiritual — of which also above. That it is the perception of the natural from the celestial of the spiritual which is signified, is because the natural has all its perception from what is higher than itself; here from the celestial of the spiritual, which is higher.

5316. *See, I have set thee over all the land of Egypt.* That this signifies dominion over both naturals, is evident from the signification of setting any one over, as dominion; and from the signification of all the land of Egypt, as both naturals — of which above (n. 5276). The dominion is still further treated of which Pharaoh gave up to Joseph over the land of Egypt, namely, that Pharaoh deprived himself of his own authority, and put all Egypt under Joseph. These things were so done of the Divine providence, in order that Joseph might take on the representation of the celestial of the spiritual which the Lord had when He was in the world, and by means of which He disposed His natural and also His sensual, that He might make them both in succession Divine. This was done for the purpose that the Word that was to be written about Joseph, might contain Divine things, and thus such things as in the heavens are most holy, and which are suited to the angels who are in the heavens; for the angels there are in the Lord, because they are in the sphere of the Divine truth proceeding from Him; and therefore the Divine things relative to the Lord and to the glorification of His Human, which are contained in the internal sense of the Word, affect them to such a degree that they perceive thence all the blessedness of their wisdom and intelligence.

5317. *And Pharaoh took off his ring from his hand.* That this signifies a confirming of the power which it before had, is evident from the representation of Pharaoh, as the natural — of which above; and from the signification of a ring, as that which confirms — of which hereafter; and from the signification of the hand, as power (see n. 878,

3091, 3387, 4931–4937, 5296). From this it is plain that by his taking off his ring from his hand is signified that it gave up the power which it had before, and that by his putting it upon Joseph's hand, as directly follows, is signified that it yielded all the power to the celestial of the spiritual. That a ring on the hand is in confirmation of power, cannot be so established from parallel passages in the Word; because rings on the hand are nowhere else mentioned, save only in Luke, where the father of the son who had wasted all his substance said to the servants, *Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet* (xv. 22) — where also a ring signifies a confirming of his power in the household, as a son, just as above. Nevertheless it is plain from the rites which have descended to us from ancient times, as from the rites of betrothals and marriages, and also of inaugurations, in which rings are put upon the hand, and by them is signified a confirmation of power. It can moreover be seen above (n. 4874) that signets, which also were worn on the hand (Jer. xxii. 24), signify consent and confirmation.

5318. *And put it upon Joseph's hand.* That this signifies that he yielded it all to the celestial of the spiritual, is evident from the signification of putting a ring upon another's hand, as a confirmation that one yields to him the power which he himself has (see n. 5317); and from the representation of Joseph, as the celestial of the spiritual — as often shown above.

5319. *And arrayed him in vestures of fine linen.* That this signifies an external significative of the celestial of the spiritual, and that vestures of fine linen are truths from the Divine, is manifest from the signification of vestures, as truths (see. n. 1073, 2576, 4545, 4763, 5248). That vestures of fine linen are truths from the Divine, is because a vesture made of fine linen was of purest white and lustrous; and truth from the Divine is represented by vestures of

such whiteness and lustre. The reason for this is, that the shining whiteness and lustre of heaven is from the light which is from the Lord, and this light is the Divine truth itself (n. 1053, 1521–1533, 1619–1632, 2776, 3195, 3222, 3339, 3485, 3636, 3643, 3862, 4415, 4419, 4526, 5219); and therefore when the Lord was transfigured before Peter, James, and John, His garments appeared *white as the light* (Matt. xvii. 2); *shining, exceeding white as snow, so as no fuller on earth can whiten them* (Mark ix. 3); and *glistening* (Luke ix. 29). It was the Divine truth itself, which is from the Lord's Divine Human, that was thus represented. Yet they are exterior truths which are represented by the white radiance of garments in the heavens, and interior truths by the brightness and resplendence of the face. Thence it is that to be arrayed in vestures of fine linen is here an external significative of the truth proceeding from the celestial of the spiritual; for it was in this that the Di-
2 vine of the Lord then was. By fine linen and vestures of fine linen in other parts of the Word also is signified truth from the Divine — as in Ezekiel: *I clothed thee with broidered work, and shod thee with sealskin, and I girded thee about with fine linen, and covered thee with silk. . . . Thus wast thou decked with gold and silver; and thy raiment was of fine linen and silk and broidered work* (xvi. 10, 13) — said of Jerusalem, by which in these verses is meant the Ancient Church. The truths of that church are described by raiment of broidered work, fine linen, and silk, and by being decked with gold and silver. By broidered work are signified truths of knowledge, by fine linen natural truths,
3 and by silk spiritual truths. Again: *Of fine linen with broidered work from Egypt was thy sail, that it might be to thee for an ensign; blue and purple from the isles of Elishah was thy covering* (xxvii. 7) — said of Tyre, by which also is meant the Ancient Church, but as to knowledges of good and truth; and by fine linen with broidered work from Egypt, of which was her sail, is signified truth

from outward knowledges, as a sign or external significative of that church. In the Apocalypse: *The merchants of the* 4
earth shall weep and mourn over Babylon; *for no man buyeth their merchandise any more; merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk . . . and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble* (xviii. 11, 12). In this passage all and each of the expressions signify such things as are of the church, and thus such as are of truth and good; but here in the opposite sense, because they are spoken of Babylon. Every one can see that such things would never have been enumerated in the Word, which came down from heaven, unless there were something heavenly in every one; for why should mention be made of worldly wares in treating of Babylon, by which is signified the profane church? So also in another passage: *Woe, woe, the great city, she that was arrayed in fine linen, and purple, and scarlet, and gilded with gold, and precious stone, and pearls* (xviii. 16). That 5
every detail here signifies some heavenly Divine thing, is obvious in the same book, where it is said of fine linen that it is the just deeds of the saints: *The marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and bright; for the fine linen is the just deeds of the saints* (xix. 7, 8). That fine linen is the just deeds of the saints, is because all who are in truth from the Divine put on the Lord's justice; for their garments are white and shining from the light which is from the Lord, and therefore truth itself is represented in heaven by what is white (n. 3301, 3993, 4007). It is for this reason, too, that they who are taken up into heaven out of a state of vastation, appear clad in white, because they then put off that which is of their own justice, and put on that which is of the Lord's justice. In order that truth from the Divine might be rep- 6
resented in the Jewish Church, it was commanded that

there should be fine linen in the garments of Aaron, and also in the curtains about the ark — as we read in Moses: For Aaron *thou shalt weave the tunic in checker work of fine linen, and thou shalt make a mitre of fine linen* (Exod. xxviii. 39). *They made the tunics of fine linen the work of the weaver for Aaron, and for his sons* (Exod. xxxix. 27). *Thou shalt make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet double-dyed* (Exod. xxvi. 1; xxxvi. 8). *Thou shalt make the court of the tabernacle. . . . There shall be hangings for the court of fine twined linen* (Exod. xxvii. 9; xxxviii. 9). *The screen for the gate of the court was the work of the embroiderer, of blue, and purple, and scarlet double-dyed, and fine twined linen* (Exod. xxxviii. 18). Fine linen was commanded to be used, because all the things that were in the ark and about it, as well as all the things that were on the garments of Aaron, were representative of spiritual and celestial things. From this it may be evident how little the Word is understood when it is not known what things like these represent, and that it is scarcely understood at all when one believes that there is no other holiness in the Word than
7 that which appears in the letter. That angels, who are in truth from the Divine, appear clothed as in fine linen, that is, in what is white and shining, is plain in the Apocalypse where the white horse is described: He that sat upon the white horse *was clothed in a vesture dipped in blood; and His name is called the Word. . . .* His armies *in heaven followed Him upon white horses, clothed in fine linen, white and clean* (xix. 13, 14). From all this it is manifest that fine linen is an external significative of truth from the Divine; for He that sat upon the white horse is the Lord as to the Word. That it is the Word is expressly said there, and the Word is truth itself from the Divine. That the white horse is the internal sense of the Word, may be seen above (n. 2760–2762); hence white horses are truths from the Divine, since all things of the internal sense of the Word

are truths from the Divine, and therefore His armies were seen upon white horses, and were clothed in fine linen white and clean.

5320. *And put a necklace of gold about his neck.* That this signifies a significative of the conjunction of interiors with exteriors, effected by good, is evident from the signification of the neck, as influx and also the communication of higher with lower things, or what is the same, of interiors with exteriors (see n. 3542); hence a necklace, because it encircles the neck, is a significative of their conjunction. A necklace of gold signifies conjunction through good, or effected by good, because gold signifies good (n. 113, 1551, 1552). A sign of the conjunction of interior with exterior truth is signified by a necklace upon the throat, in Ezekiel: *I decked thee with ornaments, and I put bracelets upon thy hands, and a necklace upon thy throat* (xvi. 11).

5321. *And he made him to ride in the second chariot.* That this signifies a significative that all the doctrine of good and truth was therefrom, is evident from the signification of a chariot, as the doctrine of good and truth — of which presently; hence his making him ride in a chariot is a significative that that doctrine was from Him. These words have reference to what was previously said by Pharaoh: *Thou shalt be over my house, and upon thy mouth shall all my people kiss; only in the throne will I be greater than thou* (verse 40). That the doctrine of good and truth from Him is signified, is because by Joseph is represented the Lord as to the Divine spiritual (see n. 3971, 4669), and thus as to the Divine truth from the Lord's Divine Human (n. 4723, 4727), from which Divine truth is the celestial of the spiritual. That everything of the doctrine of good and truth is thence, is because the Lord is doctrine itself, since everything of doctrine proceeds from Him, and everything treats of Him; for all doctrine treats of the good of love and of the truth of faith. These are from the Lord, and therefore the Lord is not only in them, but also is both

the one and the other. From this it is evident that the doctrine which treats of good and truth, treats of the Lord
2 only; and that it proceeds from His Divine Human. From the Divine itself nothing of doctrine can in any way proceed, except through the Divine Human, that is, through the Word, which in the supreme sense is the Divine truth from the Lord's Divine Human. Not even the angels in the inmost heaven can apprehend that which immediately proceeds from the Divine itself, for the reason that it is infinite, and so transcends all apprehension, even that of the angels. But that which proceeds from the Lord's Divine Human, they can apprehend, since it treats of God as a Divine Man, concerning Whom some idea can be formed from the Human; and the idea which is formed of the Human, whatever it may be, is accepted so long as it flows from the good of innocence, and is in the good of charity. This is what is meant by the Lord's words in John: *No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared Him* (i. 18); in the same: *Ye have neither heard* the Father's *voice at any time, or seen His shape* (v. 37); and in Matthew: *No man knoweth the Father, save the Son, and he to whomso-*
3 *ever the Son willeth to reveal Him* (xi. 27). Chariots are mentioned in the Word in very many places, but hardly any one knows that they signify doctrinals of good and truth, and also the knowledges which are of doctrinals. The reason is, that when a chariot is mentioned nothing spiritual enters the idea, but only the natural historic statement, and so too when the horses before the chariot are spoken of; when yet by horses in the Word are signified intellectual things (see n. 2760–2762, 3217), and hence
4 by a chariot doctrinals and their knowledges. That chariots are the doctrinals of the church, and also knowledges, has been evident to me from the chariots so often seen in the other life. There is also a place to the right near the lower earth, where chariots and horses appear, with stalls

arranged in order, and where are seen walking and conversing men who in the world have been learned, and have regarded life as the object of learning. Such things appear to them from the angels in the higher heavens; for when these are talking about intellectual things, and also about doctrinals and knowledges, then such objects appear to the spirits there. That such things are signified by chariots 5
and horses is very obvious from this, that Elijah appeared to be carried into heaven by a chariot of fire and horses of fire, and that he and also Elisha were called the chariot of Israel and the horsemen thereof, as is thus written in the Second Book of Kings: *Behold, a chariot of fire and horses of fire came between them; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof* (ii. 11, 12); and regarding Elisha in the same Book: *Now Elisha was fallen sick of his sickness whereof he died, and Joash the king of Israel came down unto him, and wept over him, and said, My father, my father! the chariot of Israel, and the horsemen thereof* (xiii. 14). The reason they were so called is, that by both Elijah and Elisha the Lord is represented as to the Word (see preface to chapter xviii. of Genesis, and n. 2762, 5247 at the end). The Word itself is chiefly the doctrine of good and truth, for from it is the all of doctrine. It was from the same cause, too, that to the boy whose eyes Jehovah opened, the mountain appeared *full of horses and chariots of fire round about Elisha* (2 Kings vi. 17). That a chariot sig- 6
nifies what is doctrinal, and a horse what is intellectual, is evident also from other passages in the Word — as in Ezekiel: *Ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war. . . . So will I set My glory among the nations* (xxxix. 20: Apoc. xix. 18) — where the coming of the Lord is treated of. That by horses and chariots here are not signified horses and chariots, is plain to every one; for they were not to be filled at

the Lord's table with these, but with such things as are signified by horses and chariots, which are the intellectuals
7 and doctrinals of good and truth. Similar things are signified by horses and chariots in the following passages — in David: *The chariots of God are two myriads, thousands of peaceful ones: the Lord is in them, Sinai is in the sanctuary* (Ps. lxviii. 17). Again: Jehovah covereth Himself *with light as with a garment;* He stretcheth *out the heavens like a curtain, He layeth the beams of His chambers in the waters; He maketh the clouds His chariots; He walketh upon the wings of the wind* (Ps. civ. 2, 3). In Isaiah: *The prophecy of the wilderness of the sea. . . . Thus hath the Lord said unto me, Set a watchman to watch; and let him declare. . . . And he saw a chariot with a pair of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed. And he cried, A lion: O Lord, I stand continually upon the watch-tower in the daytime, and am set in my ward every night; and, behold, here come chariots of men, a pair of horsemen. And*
8 *. . . he said, Babylon is fallen, is fallen* (xxi. 1, 6–9). In the same: *And they shall bring all your brethren in all nations for an offering unto Jehovah, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to the mountain of My holiness, Jerusalem* (lxvi. 20). Again: *Behold, Jehovah will come in fire, and His chariots shall be like the whirlwind* (lxvi. 15). In Habakkuk: *Was Jehovah displeased against the rivers? was Thine anger against the rivers? was Thy wrath against the sea, that Thou didst ride upon Thy horses? Thy chariots were salvation* (iii. 8). In Zechariah: *I lifted up mine eyes, and saw, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; in the second chariot, black horses; in the third chariot, white horses; and in the fourth chariot, grizzled bay horses* (vi. 1–3).
9 Also in Jeremiah: *There shall enter in by the gates of this*

city kings and princes sitting upon the throne of David, riding in the chariot and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall be inhabited forever (xvii. 25; xxii. 4). The city which shall be inhabited forever is not Jerusalem, but the Lord's church which is signified by Jerusalem (n. 402, 2117, 3654); the kings who shall enter in by the gates of that city are not kings, but are the truths of the church (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068); and thus princes are not princes, but are the primary things of truth (n. 1482, 2089, 5044); they who sit upon the throne of David are the Divine truths which proceed from the Lord (n. 5313); they who ride in chariots and on horses are the intellectuals and doctrinals therefrom. Chariots are also frequently mentioned in the histories of the Word; and because these histories in the Word are all representative, and the expressions signify things such as are in the Lord's kingdom and in the church, chariots also have there a similar signification. As most of the expressions in the Word have also an opposite sense, so too have chariots, and in that sense they signify doctrinals of evil and falsity, and also outward knowledges confirming them — as in these passages: *Woe unto them that go down into Egypt for help, and stay on horses, and trust in chariots, because they are many, and in horsemen because they are very strong; but they look not unto the Holy One of Israel* (Isa. xxxi. 1). Again: *By the hand of thy servants hast thou blasphemed the Lord, and hast said, With the multitude of my chariots am I come up to the height of the mountains, the sides of Lebanon; where I will cut down the tall cedars thereof, and the choice of its fir trees* (xxxvii. 24) — a prophetic reply to the haughty words of Rabshakeh, the King of Assyria's general. In Jeremiah: *Behold, waters rise up out of the north, which shall become an overflowing stream, and shall overflow the land and the fulness thereof, the city and them that dwell*

therein . . . and all the inhabitants of the land shall howl at the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, at the rumbling of his wheels
11 (xlvii. 2, 3). In Ezekiel: *By reason of the abundance of his horses their dust shall cover thee; thy walls shall shake by reason of the noise of the horsemen and of the wheels and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets* (xxvi. 10, 11). In Haggai: *I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariot, and those that ride in it: and the horses and their riders shall come down* (ii. 22). In Zechariah: *I will cut off the chariot from Ephraim, and the horse from Jerusalem; I will cut off the battle bow. And He shall speak peace unto the nations* (ix. 10). In Jeremiah: *Egypt riseth up like the river, and his waters toss themselves like the rivers; for he saith, I will rise up, I will cover the earth, I will destroy the city and the inhabitants thereof. Go up, ye horses; and rage, ye*
12 *chariots* (xlvi. 8, 9). By the horses and chariots with which the Egyptians pursued the children of Israel, and with which Pharaoh entered the sea Suph, where the wheels of the chariots were taken off, and by other things said of the horses and chariots, which make the larger part of that description (Exod. xiv. 6, 7, 9, 17, 23, 25, 26; xv. 4, 19), are signified the intellectuals, the doctrinals, and the knowledges of falsity, with reasonings founded on them, which pervert and extinguish the truths of the church. The destruction and death of such things is there described.

5322. *Which he had.* That this signifies which was by means of the natural, namely, the doctrine of good and truth, is evident from the series of things in the internal sense, and also from what has been explained above (see n. 5313).

5323. *And they cried before him, Abrech.* That this

signifies acknowledgment by faith and worship, is evident from the signification of crying, as acknowledgment by faith — of which hereafter; and from the signification of *abrech*, as worship; for in the original language *abrech* means bend the knees, and the bending of the knees is worship. For all internal efforts which are of the will, and which are thus of the love or affection, and accordingly of the life, have external acts or gestures corresponding to them; which acts or gestures flow from the very correspondence of exteriors with interiors. Holy fear with humiliation therefrom, and consequently worship, has acts or gestures corresponding to itself, namely, bending of the knees, falling down upon the knees, and also prostrating the body even to the earth. In that state, if the worship is from genuine humiliation, or if the humiliation is from genuine holy fear, there is a failing of the spirits, and hence a falling down of the limbs in the border or intermediate region where the spiritual is conjoined with the natural, thus where the knees are; for the parts which are below have a correspondence with natural things, and those which are above with spiritual things. Hence it is that the bending of the knees is a sign representative of worship. With celestial men this act is spontaneous; but with spiritual men it is an effort of the will. When the kings of old 2
rode in a chariot, the people would bend their knees before them, for the reason that kings represented the Lord as to the Divine truth, and a chariot signified the Word. The ceremony of this worship was begun when it was known what was represented; and at that time kings attributed the worship, not to themselves, but to the royalty apart from themselves, although adjoined to them. The royalty to them was the law, which, because from the Divine truth, was to be worshipped in the king so far as he was the custodian of it. Thus the king attributed none of the royalty to himself beyond the custody of the law; and as far as he receded from this, so far he receded from royalty, know-

ing that worship on any other ground than the law, that is, any other worship than that of the law in itself, would be idolatry. That the royalty is the Divine truth, may be seen above (n. 1672, 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068); consequently the royalty is the law, which in itself is the truth of a kingdom, according to which its subjects are to live. From what has been said it may now be plain that *abrech*, or bend the knee, signifies
3 worship. As a cry is also an act which corresponds to a living confession or acknowledgment from faith, it was therefore a received custom with the ancients to cry out when this was to be signified; and for this reason crying or shouting is frequently mentioned in the Word, when confession and acknowledgment from faith are described — as where it is said of John the Baptist: *John bare witness of* Jesus, *and cried, saying, This was He of Whom I said, He that cometh after me was before me; for He was prior to me. . . . I am the voice of one crying in the wilderness, Make straight the way of the Lord* (John i. 15, 23). In the same: They *took branches of the palm trees, and went to meet Him, and cried, Hosanna; Blessed is He that cometh in the name of the Lord, the King of Israel* (chap. xii. 13). And in Luke: Jesus said to the Pharisees, *If these should hold their peace, the stones would cry out* (xix. 40). As crying signified acknowledgment from faith, and hence reception from that acknowledgment, we therefore read at times of the Lord, that He cried out — as in John (vii. 28, 37; xii. 44); and also in Isaiah: *Jehovah shall go forth as a mighty man; He shall stir up zeal like a man of war; He shall cry, yea, He shall shout* (xlii. 13). That in the opposite sense by crying is meant non-acknowledgment, and thus a turning away, may be seen above (n. 5016, 5018, 5027); and that it is predicated of falsity (n. 2240).

5324. *And he set him over all the land of Egypt.* That this signifies that his authority was such, is evident from the signification of setting him over all the land of Egypt,

as dominion over both naturals, of which above (n. 5316); but here that the dominion was such as has been described in the immediately preceding pages; thus that his authority was such.

5325. *And Pharaoh said unto Joseph.* That this signifies still further perception, is evident from the signification of saying, from the representation of Pharaoh, and from the representation of Joseph, as the perception of the natural from the celestial of the spiritual (see n. 5315); here further perception, because it is repeated.

5326. *I am Pharaoh.* That this signifies that the natural is thence, is evident from the representation of Pharaoh, as the natural (see n. 5079, 5080, 5095, 5160). That by, I am Pharaoh, is signified that the natural is thence, is plain from the words which immediately follow; for it is said, *Without thee shall no man lift up his hand or his foot in all the land of Egypt*, by which is signified that all the power in both naturals is from him; and because things in the natural are meant by the words that follow, it is therefore first said, I am Pharaoh. By the natural being thence is meant that the natural is from the celestial of the spiritual. In regard to this the case is, that the natural in the man who is being created anew, that is, who is being regenerated, is entirely different from what it is in the man who is not regenerated. The natural in the man who is not regenerated is everything; from it the man thinks and desires, and not from the rational, still less from the spiritual, because these are closed, and for the most part extinct. But in the man who is being regenerated the spir- 2
itual becomes everything. This not only disposes the natural for thinking and desiring, but also determines it, just as the cause determines the effect; for in every effect the only thing that acts is the cause. Thus the natural becomes as the spiritual is; for the natural things therein, such as both outer and inner knowledges which derive somewhat from the natural world, do not act at all of them-

selves; they only assent to the spiritual's acting in the natural, and by means of it, and thus naturally. This is in like manner as in the effect; in which there are more things than in the cause, but only such as enable the cause to actuate the effect itself in the effect, and actually produce itself in that degree. From these few remarks it may be seen how it is with the natural in the man who is being created anew, that is, regenerated. This is what is meant by the natural being thence, which is signified by, I am Pharaoh.

5327. *And without thee shall no man lift up his hand.* That this signifies that from the celestial of the spiritual is the all of power in the spiritual, is evident from the signification of the hand, as power (see n. 878, 3387, 4931–4937, 5296); hence no man lifting up his hand without thee, means that they have no power except from this alone, and thus that this, namely, the celestial of the spiritual, has all the power. That power *in the spiritual* is signified by the hand, will be seen in what now follows.

5328. *Or his foot.* That this signifies that thence too is the all of power in the natural, is evident from the signification of the foot, as the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952); here power in the natural, since by lifting up the foot, as by lifting up the hand, is signified power; but by lifting up the hand power in the spiritual is signified, and by lifting up the foot power in the natural; for the parts of the body which are above the feet have reference to spiritual things. This is especially manifest from the Greatest Man, or from the three heavens. When the whole heaven is presented before the sight as one man, then the inmost or third heaven answers to the head, the middle or second heaven to the body, and the lowest or first to the feet. The inmost or third heaven answers to the head because it is celestial, and the middle or second answers to the body because it is spiritual, and the lowest or first answers to the feet because it is natural. Therefore

by the neck, because it is intermediate, is signified the influx and communication of what is celestial with what is spiritual; and by the knees, because they also are intermediate, is signified the influx and communication of what is spiritual with what is natural. From this it is plain that by lifting up the hand is signified power in the spiritual, and by lifting up the foot power in the natural; and therefore the power which is signified by the hand is predicated of the spiritual, namely, of truth from good (see n. 3091, 3563, 4931). By the spiritual is meant that in the natural which is of the light of heaven, and by the natural that in the natural which is of the light of the world; for all the former is called spiritual, and all the latter natural.

5329. *In all the land of Egypt.* That this signifies in both naturals, is evident from the signification of all the land of Egypt, as both naturals — of which above (n. 5276). Such are the things which the angels perceive when man reads that Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a necklace of gold about his neck, and made him ride in the second chariot which he had, and they cried before him, Abrech, and he set him over all the land of Egypt; for angels cannot at all perceive the historicals themselves, because they are such things as are of the world, and not such as are of heaven, and the things which are of the world do not appear to them. Yet because there is a correspondence of all things that are in the world with those which are in heaven, therefore the angels perceive heavenly things when man perceives worldly ones. Unless it were so, by no means could any angel from heaven be with man. But that angels may be with man, the Word has been given, in which they may perceive a Divine holiness which they can communicate to the man with whom they are present.

5330. Verse 45. *And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath the*

daughter of Poti-phera priest of On. And Joseph went out over the land of Egypt. "And Pharaoh called Joseph's name Zaphenath-paneah" signifies the quality of the celestial of the spiritual at that time; "and he gave him to wife Asenath the daughter of Poti-phera priest of On" signifies the quality of the marriage of truth with good and of good with truth. "And Joseph went out over the land of Egypt" signifies when both naturals were its own.

5331. *And Pharaoh called Joseph's name Zaphenath-paneah.* That this signifies the quality of the celestial of the spiritual at that time, is evident from the signification of a name and of calling a name, as quality (see n. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3237, 3421). In its original language Zaphenath-paneah signifies a revealer of hidden things and an opener of things to come, by which in the celestial sense is signified the Divine therein; for to reveal hidden things, and to open things to come, is of God alone. This is the quality which that name involves, and it is also the quality of the celestial of the spiritual; for the celestial of the spiritual is the good of truth in which is the Divine, or which is immediately from the Divine. This, namely the celestial of the spiritual in which is the Divine, belonged to the Lord alone when He was in the world, and was the Human in which the Divine itself could be, and which could be put off when the Lord made all the Human in Himself Divine.

5332. *And he gave him to wife Asenath the daughter of Poti-phera priest of On.* That this signifies the quality of the marriage of truth with good and of good with truth, is evident from the signification of giving to wife, as marriage. That it is the marriage of good with truth and of truth with good, is because naught else is meant in the spiritual sense by marriages, and hence nothing else is meant by them in the Word. By the daughter of the priest of On is signified the truth of good, for a daughter is affection for truth, and a priest is good; but Joseph is the good of truth in

which is the Divine, which is the same with the celestial of the spiritual. From this it is plain that the marriage of truth with good and of good with truth is signified. The quality of this marriage is what is signified, but this quality cannot be explained further, because the quality which the Lord had in the world cannot be comprehended, even by angels; and only some shadowy idea can be formed of it from such things as are in heaven — as from the Greatest Man, and from the celestial of the spiritual which is therein from the influx of the Lord's Divine; but still that idea is as thick shade is to light itself, for it is most general, and so scarce anything in comparison.

5333. *And Joseph went out over the land of Egypt.* That this signifies when both naturals were its own, is evident from the signification of going out, as here flowing in; and from the signification of the land of Egypt, as the natural mind — of which often above — and thus both naturals; and because to go out signifies to flow in, and the land of Egypt signifies both naturals, by those words taken with the preceding is signified the quality of the celestial of the spiritual, and the quality of the marriage of good with truth and of truth with good, when the celestial of the spiritual by influx made both naturals its own. What is meant by making the natural its own, may be seen just above (n. 5326).

5334. Verses 46–49. *And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven years of plenty the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and put the food in the cities, the food of the field of the city, the things which were round about it, put he in the midst of the same. And Joseph heaped up corn as the sand of the sea, very much, until he left numbering; for it was without number.* "And Joseph was thirty years old" signifies a full state of remains; "when he stood before

Pharaoh king of Egypt" signifies when its presence was in the natural. "And Joseph went out from the presence of Pharaoh" signifies when the natural in general belonged to it [the celestial of the spiritual]; "and went throughout all the land of Egypt" signifies when it made the particulars therein subordinate and submissive. "And in the seven years of plenty the earth brought forth by handfuls" signifies the first states when truths are multiplied in series. "And he gathered up all the food of the seven years" signifies the preservation of truth adjoined to good, multiplied during the first times; "which were in the land of Egypt" signifies in the natural; "and put the food in the cities" signifies that it stored up in the interiors; "the food of the field of the city" signifies what was proper and suitable for them; "the things which were round about it, put he in the midst of the same" signifies what had before been in the exterior natural, it stored up in the interiors of the interior natural. "And Joseph heaped up corn as the sand of the sea, very much" signifies the multiplying of truth from good; "until he left numbering; for it was without number" signifies such as had in it the celestial from the Divine.

5335. *And Joseph was thirty years old.* That this signifies a full state of remains, is evident from the signification of thirty, as full of remains — of which below; and from the signification of years, as states (see n. 482, 487, 488, 493, 893). The number thirty in the Word signifies somewhat of conflict, and it signifies also full of remains. The reason why it has this twofold signification, is, that it is composed of five and six multiplied together, and also of three and ten so multiplied. From five multiplied by six it signifies somewhat of conflict (n. 2276), because five signifies somewhat (n. 4638, 5291), and six conflict (n. 720, 730, 737, 900, 1709); but from three multiplied by ten it signifies full of remains, because three signifies what is full (n. 2788, 4495), and ten remains (n. 576, 1906, 2284), a

compound number involving the like with the simple numbers of which it is composed (n. 5291). That remains are the truths joined to good stored up by the Lord in man's interiors, may be seen above (n. 468, 530, 560, 561, 576, 660, 1050, 1738, 1906, 2284, 5135). A fulness of 2
remains is also signified by thirty, by sixty, and likewise by a hundred, in Mark: The seed which *fell into the good ground . . . yielded fruit that sprang up and increased, and brought forth, one thirty, and another sixty, and another a hundred* (iv. 8, 20). All these three numbers, because they arise from ten by multiplication, signify a fulness of remains. And as man cannot be regenerated, that is, be admitted to spiritual conflicts by which regeneration is effected, until he has received remains to the full, therefore it was ordained that the Levites should not do work in the tent of meeting, until they had completed thirty years, which work or function is called also warfare — as we read in Moses: *Take the sum of the sons of Kohath from among the sons of Levi . . . from a son of thirty years and upward to a son of fifty years, every one that cometh to the warfare, to do the work in the tent of meeting* (Num. iv. 2, 3). Something similar is said of the sons of Gershon, and of the sons of Merari (verses 22, 23, 29, 30; and again, 35, 39, 43). The like is involved in David's being thirty years old when he began to reign (2 Sam. v. 4). From these things it is 3
now plain why the Lord did not manifest Himself until He was thirty years of age (Luke iii. 23); for He was then in the fulness of remains. But the remains which the Lord had, He Himself procured for Himself and they were of the Divine; and by means of them He united the Human essence to the Divine, and made it Divine (n. 1906). From Him it is, then, that thirty years signify a full state as to remains, and that the priests the Levites entered upon their functions when they were thirty years old, and that David, because he was to represent the Lord as to royalty, did not begin to reign until he was thirty; for every repre-

sentative is derived from the Lord, and therefore, every representative has respect to the Lord.

5336. *When he stood before Pharaoh king of Egypt.* That this signifies when its presence was in the natural, is evident from the signification of standing before any one, as presence; and from the representation of Pharaoh king of Egypt, as a new state of the natural, or a new natural man (see n. 5079, 5080), and thus the natural in which the celestial of the spiritual now was, and which the celestial of the spiritual now made its own — as is also signified by the words immediately following, *And Joseph went out from the presence of Pharaoh.*

5337. *And Joseph went out from the presence of Pharaoh.* That this signifies when the natural in general belonged to it [the celestial of the spiritual], is evident from the signification of going out, as being of it — of which below; and from the representation of Joseph as the celestial of the spiritual, and of Pharaoh as the natural — of which above. That to go out is to be of it, or its own, is plain from what precedes and what follows, and also from the spiritual sense of that expression; for to go out or to proceed, in the spiritual sense, is to present one's self before another in a form accommodated to him, thus to present one's self the same only in another form. In this sense going out or forth is said of the Lord in John: Jesus said of Himself, *I came forth and am come from God* (viii. 42). *The Father loveth you, because ye have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father. His disciples said . . . We believe that thou camest forth from God* (xvi. 27–30). *They knew of a truth*
2 *that I came forth from* God (xvii. 8). To illustrate what is meant by going forth or proceeding, let us take the following examples. Truth is said to go forth or proceed from good, when truth is the form of good, or when truth is good in a form which the understanding can apprehend.

The understanding also may be said to go forth or proceed from the will, when the understanding is the will formed, or when it is the will in a form perceivable by the internal sight. So in regard to thought which is of the understanding, it may be said that it goes forth or proceeds when it becomes speech; and of the will, that it goes forth when it becomes action. Thought clothes itself with another form when it becomes speech, but still it is the thought that so goes forth or proceeds; for the words and tones with which it is clothed, are mere additions which cause the thought to be appropriately perceived. In like manner the will becomes of another form when it becomes action, but still it is the will that is presented in such a form; the gestures and movements which are taken on are simply additions which make the will appear and affect appropriately. So also it may be said of the external man, that it goes forth or proceeds from the internal, and even substantially, because the external man is nothing else than the internal so formed that it may act suitably in the world in which it is. From these things it may be evident what going forth or proceeding is in the spiritual sense, namely, that when predicated of the Lord it is the Divine formed as a Man, and thus accommodated to the perception of those who believe; nevertheless both are one.

5338. *And went throughout all the land of Egypt.* That this signifies when it made the particulars therein, namely in the natural, subordinate and submissive, is manifest from the signification of all the land of Egypt, as both naturals (see n. 5276, 5278, 5280, 5288, 5301). From this it follows that to go throughout all that land is to make the particulars in the natural subordinate and submissive.

5339. *And in the seven years of plenty the earth brought forth by handfuls.* That this signifies the first states when truths are multiplied in series, is evident from the signification of seven years, as first states, for the seven years in which there was plenty came first, and the seven years in

which was famine came after them — that years are states, may be seen above (n. 482, 487, 488, 493, 893); and from the signification of plenty, as the multiplication of truth (n. 5276, 5280, 5292) — by the earth's bringing forth being signified that this multiplication was in the natural, for the earth here is the natural, as just above (n. 5338); and from the signification of handfuls, as series. In regard to series, which are signified by handfuls, the case is this: with the man who is being reformed, general truths are first instilled, then the particulars of the generals, and finally the leasts of the particulars; the particulars are arranged under the generals, and the leasts under the particulars (n. 2384, 3057, 4269, 4325, 4329, 4345, 4383, 5208). Those arrangements or orderings are signified in the Word by bundles, here by handfuls or gatherings, and they are nothing but the series into which truths multiplied are arranged or ordered. With the regenerate these series are according to the orderly disposition of the societies in the heavens; but with those who are not and cannot be regenerated, they are according to the orderly disposition of the societies in the hells. Hence the man who is in evil, and thence in falsity, is a hell in the least form; and the man who is in good, and thence in truth, is a heaven in the least form. But in regard to these series, by the Divine mercy of the Lord, more will be said elsewhere.

5340. *And he gathered up all the food of the seven years.* That this signifies the preservation of truth adjoined to good, multiplied during the first times, is evident from the signification of gathering up, as here preserving; for he gathered it up and put it in the cities and in the midst, and by this is signified that he stored it up in the interiors, thus that he preserved it, for it came into use in the years of famine; and from the signification of food, as all that by which the internal man is nourished. That this is good and truth, is manifest from the correspondence of earthly food, by which the external man is nourished, with spiritual food by which

the internal man is nourished. Here therefore it is truth adjoined to good, for this is what is preserved and stored up in the interiors. By the seven years are signified the first states when truths are multiplied (n. 5339). From this it is plain that the preservation of truth adjoined to good, multiplied during the first times, is signified by, he gathered up all the food of the seven years. It is said, the preservation of truth adjoined to good; but as few know what truth adjoined to good is, and still less how and when truth is adjoined to good, something should be said on the subject. Truth is conjoined with good when man finds enjoyment in doing good to the neighbor for the sake of truth and good, and not for the sake of self or the world. When man is in this affection, the truths which he hears or reads or thinks are conjoined with good, as is usually perceptible from the affection for truth for the sake of that end.

5341. *Which were in the land of Egypt.* That this signifies which was in the natural, is evident from the signification of the land of Egypt, as the natural mind (n. 5276, 5278, 5280, 5288, 5301), and so the natural.

5342. *And put the food in the cities.* That this signifies that he stored it up in the interiors, namely, truths adjoined to good, is evident from the signification here of putting, as storing up; and from the signification of food, as truth adjoined to good — of which just above (n. 4340); and from the signification of cities, as the interiors of the natural mind — of which also above (n. 5297). That truths adjoined to good are stored up in the interiors of the natural mind, and there preserved for use in after life, especially for use in temptations during man's regeneration, is an arcanum which is known to few at this day; and therefore it must be told how it is. For by the seven years of plenty are signified the truths multiplied at first, and by the corn being put in the cities and in the midst is signified that those truths adjoined to good are stored up in man's

interiors; and by the seven years of famine, and by the sustenance at that time from the gatherings, is signified a state of regeneration by truths adjoined to good, stored up
2 in the interiors. The arcanum is this: from earliest infancy even to the first of boyhood, man is introduced by the Lord into heaven, and indeed among celestial angels, by whom he is kept in a state of innocence; a state which, as is well known, infants are in up to the first of boyhood. When the age of boyhood begins, he gradually puts off the state of innocence, though he is still kept in a state of charity by the affection of mutual charity toward his like, which state with many continues up to youth, and during it he is among spiritual angels. Then, because he begins to think from himself and to act accordingly, he can no longer be kept in charity as before; for he then calls forth inherited evils, by which he suffers himself to be led. When this state comes, the goods of charity and innocence which he had before received, are, according to the degree in which he thinks evils and confirms them by act, exterminated; and yet they are not exterminated, but withdrawn
3 by the Lord toward the interiors, and there stored up. But since he does not yet know truths, the goods of innocence and charity which he had received in the two other states have not yet gained their quality; for truths give quality to good, and good gives their essence to truths; wherefore he is from that age imbued with truths by instruction, and especially by his own thoughts and confirmations from them. As far therefore as he is then in affection for good, so far truths are conjoined with good in him by the Lord (see n. 5340), and are stored up for use. This state is what is signified by the seven years of plenty; those truths adjoined to good are what in the proper sense are called remains. As far therefore as man suffers himself to be regenerated, so far the remains serve for use; for so far a supply from them is drawn forth by the Lord, and remitted into the natural, in order to produce a correspondence of

exteriors with interiors, or of what is natural with what is spiritual; and this is effected in the state which is signified by the seven years of famine. Such is the arcanum. The 4 man of the church at this day believes that whatsoever any one's life is, he may by mercy be received into heaven, and there enjoy eternal bliss; for he supposes admission to be all that is necessary. But he is much deceived, for no one can be admitted and received into heaven unless he has received spiritual life, and no one can receive spiritual life unless he is being regenerated, and no one can be regenerated except by the good of life conjoined with the truth of doctrine: from this he has spiritual life. That no one can come into heaven unless he has received spiritual life by regeneration, the Lord plainly declares in John: *Verily, verily I say unto thee, Except a man be born anew, he cannot see the kingdom of God* (iii. 3); and then He says, *Verily, verily I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God* (verse 5). Water is the truth of doctrine (n. 2702, 3058, 3424, 4976), and spirit is the good of life. No one enters by baptism; but baptism is significative of regeneration, which the man of the church ought to keep in mind.

5343. *The food of the field of the city.* That this signifies things which are proper and suitable to them, namely truths adjoined to good in the interiors, is evident from the signification of food, as truths adjoined to good (see n. 5340, 5342). The truths which are proper and suitable to the interiors are signified by the food of the field of the city, for the reason that the field belonged to the city, and made its environs. Things which constitute the environs, in the internal sense, signify things suitable and proper; wherefore also it is said right after, *The things which were round about it, put he in the midst of the same.* The reason why those things which constitute the environs signify things proper and suitable, is, that all truths joined to good

are arranged in series; and the series is such that in the midst or inmost of every one there is truth joined to good, and round about this midst or inmost are the truths proper and suitable thereto, and so on in order to the very outermost, where the series vanish. The series themselves, too, are similarly arranged in relation to one another, but are varied according to changes of state. That there are such arrangements of truths joined to good, is presented to the very sight in the other life; for in the light of heaven, in which is intelligence and wisdom, such things can be presented to view, though not in the light of the world, nor in the light of heaven with the man whose interiors are not open. And yet they may be acknowledged by him from rational insight, and so be rationally seen from the light of heaven. These arrangements take their origin from the arrangements of the angelic societies in heaven; for as these are arranged, so are the series of truths joined to good arranged in the regenerate; for with the former the latter correspond.

5344. *The things which were round about it, put he in the midst of the same.* That this signifies that what had before been in the exterior natural, was now stored up in the interiors of the interior natural, is evident from the signification of round about, as what was outside, and so what was in the exterior natural; and from the signification of the midst, as what is within (see n. 1074, 2940, 2973), and so what was in the interior natural. That in the midst of the same, or of the city, means in the interiors of the interior natural, is because the interiors are signified by a city (n. 5297, 5342). The interiors of the interior natural are the things in it which are called spiritual, and the spiritual things in it are what are from the light of heaven, from which light are illumined the things there that are from the light of the world, which properly are called natural; in the spiritual things there are stored up truths adjoined to good. The spiritual things there are

what correspond to the angelic societies which are in the second heaven, with which heaven man communicates by remains. This is the heaven that is opened when man is regenerated, and is closed when he does not suffer himself to be regenerated; for remains, or truths and goods stored up in the interiors, are nothing else than correspondences with the societies of that heaven.

5345. *And Joseph heaped up corn as the sand of the sea, very much.* That this signifies the multiplying of truth from good, is evident from the signification of heaping up, as here multiplying; and from the signification of corn, as truth in the will and in act (n. 5295), the multiplying of which, when compared to the sand of the sea, signifies that it is from good, and here from the good of the celestial of the spiritual by influx; for truth in the interiors is never multiplied from any other source than good. The multiplying of truth which is not from good is not the multiplying of truth, because it is not truth, howsoever in outward form it may appear to be. It is a sort of image with no life in it, and being dead, does not approach truth; for truth to be truth in man, must live from good, that is, through good from the Lord; and when it so lives, multiplying may be predicated of it in the spiritual sense. That the multiplying of truth is solely from good, may be evident from this, that nothing can be multiplied except from something similar to marriage, and truth cannot enter into marriage with anything but good; if with anything else, it is not marriage, but adultery. What therefore is multiplied from marriage is legitimate, and thus truth; but what is multiplied from adultery is not legitimate, but spurious, and thus not truth.

5346. *Until he left numbering; for it was without number.* That this signifies such as had in it the celestial from the Divine, may be manifest from this, that the truth in which is the celestial from the Divine is without limit, and so without number. Only the Lord, Who is here repre-

sented by Joseph, had such truth when He was in the world; and the glorification of His natural is treated of here in the supreme sense.

5347. Verses 50–52. *And unto Joseph were born two sons before the year of famine came, which Asenath the daughter of Poti-phera priest of On bare unto him. And Joseph called the name of the firstborn Manasseh; For God hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim; For God hath made me fruitful in the land of my affliction.* "And unto Joseph were born two sons" signifies good and truth therefrom; "before the year of famine came" signifies which were by the natural; "which Asenath the daughter of Poti-phera priest of On bare unto him" signifies which were from marriage. "And Joseph called the name of the firstborn Manasseh" signifies a new voluntary in the natural, and its quality; "For God hath made me forget all my toil" signifies removal after temptations; "and all my father's house" signifies the removal of hereditary evils. "And the name of the second called he Ephraim" signifies a new intellectual in the natural, and its quality; "For God hath made me fruitful" signifies the consequent multiplication of truth from good; "in the land of my affliction" signifies where he suffered temptations.

5348. *And unto Joseph were born two sons.* That this signifies good and truth therefrom, namely from the influx of the celestial of the spiritual into the natural, is evident from the signification of being born, as being reborn, and so the birth of truth from good, or of faith from charity (see n. 4070, 4668, 5160) — that the births spoken of in the Word are spiritual births, may be seen above (n. 1145, 1255, 1330, 3263, 3279, 3860, 3866); and from the signification of sons, here Manasseh and Ephraim, as good and truth — of which just below. For by Manasseh is signified the voluntary of the new natural, and by Ephraim its intellectual; or what is the same thing, by Manasseh

is signified the good of the new natural, because good is predicated of the voluntary; and by Ephraim is signified its truth, because truth is predicated of the intellectual. In other passages also where we read of two sons being born, by one is signified good, and by the other truth — as by Esau and Jacob; that good is signified by Esau may be seen above (n. 3302, 3322, 3494, 3504, 3576, 3599), and truth by Jacob (n. 3305, 3509, 3525, 3546, 3576); so likewise with the two sons of Judah by Tamar, Perez and Zerah (n. 4927–4929); and so here with Manasseh and Ephraim. Their birth is now treated of, because in what immediately precedes was described the influx of the celestial of the spiritual into the natural, and hence its re-birth, which is effected solely by good and truth.

5349. *Before the year of famine came.* That this signifies which were by the natural, is evident from the signification of before the year of famine came, as while the state of the multiplication of truth from good lasted, which state is signified by the years of plenty, and so before the state of desolation which is signified by the years of famine. As in the former state truth from good was multiplied in the natural, and so good and truth were born to the celestial of the spiritual by the natural, therefore this consequence is signified by the words, before the year of famine came.

5350. *Which Asenath the daughter of Poti-phera priest of On bare unto him.* That this signifies which were from marriage, may be evident from what was said above (see n. 5332).

5351. *And Joseph called the name of the firstborn Manasseh.* That this signifies a new voluntary in the natural, and its quality, is evident from the representation of Manasseh in the Word, as spiritual good in the natural, and thus a new voluntary — of which below: this name also involves the very quality of that good, or of that new voluntary. That the name involves that quality may be evident from the names which were given to others also,

and which are at the same time explained as to their quality — as the name of Manasseh in the words, "For God hath made me forget all my toil, and all my father's house"; thus is described the quality which is signified by Manasseh. Moreover, when it is said, he called the name, it is signified also that the name itself contains the quality; for the name and calling the name signifies the quality (see
2 n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The reason why the firstborn, who is named Manasseh, signifies spiritual good in the natural, or the new voluntary in it, is, that good is really the firstborn in the church, or in the man who becomes a church; whereas truth is not the firstborn, and yet it appears as if it were (n. 352, 367, 2435, 3325, 3494, 4925, 4926, 4928, 4930), as may also be evident from this, that in man the will precedes; for man's willing is the first thing of his life, and his understanding comes after, and applies itself in accordance with his willing. What proceeds from the will is called good in those who by regeneration have received from the Lord a new voluntary, but evil in those who have not been willing to receive it; while what proceeds from the intellectual part is called truth in the regenerate, but falsity in the unregenerate. Yet, because man's voluntary part does not appear to the sense except by the intellectual — for the understanding is the will in form, or the will formed to the sense — it is therefore supposed that truth which proceeds from the intellectual part is the firstborn, when indeed it is not, except
3 in appearance, for the reason given. Hence it is that it was formerly a matter of controversy whether the truth which is of faith, or the good which is of charity, was the firstborn of the church. They who concluded from the appearance said that truth was, but they who did not so conclude from the appearance, acknowledged that good was the firstborn. Hence also it is that at this day they make faith the first and very essential of the church, and charity secondary and not essential; but they have gone

far beyond the ancients in the way of error, by declaring that faith alone saves. In the church by faith is meant all the truth of doctrine, and by charity all the good of life. They indeed call charity and its works the fruits of faith; but who believes that fruits do anything for salvation, when it is believed that a man may be saved by faith at the last hour of his life, whatever his previous life has been, and moreover when by doctrine they separate works, which are of charity, from faith, saying that faith alone saves without good works, or that works, which are of the life, do nothing toward salvation? Oh, what a faith! and oh, what a church! they adore a dead faith, and reject a living one; when in fact faith without charity is as a body without a soul, and we know that a body without a soul is removed from sight and cast forth, because of its stench: so is it with faith without charity in the other life. All those who have been in faith so called without charity are in hell, while all who have been in charity are in heaven; for every one's life remains, but not his doctrine except so far as it is derived from his life. That by Manasseh is signified the 4
new voluntary in the natural, or what is the same, spiritual good there, cannot be so well shown from other passages of the Word, as that by Ephraim is signified the new intellectual in the natural, or spiritual truth there. Nevertheless the meaning of Manasseh can be inferred from that of Ephraim; for in the Word where two are thus mentioned, by the one is signified good, and by the other truth; and so, that by Manasseh is signified spiritual good in the natural, which good is of the new voluntary, will be seen in what presently follows about Ephraim.

5352. *For God hath made me forget all my toil.* That this signifies removal after temptations, is evident from the signification of forgetting, as removal (see n. 5170, 5278); and from the signification of toil, as conflicts, and thus temptations. Hence it follows that by the words, God hath made me forget all my toil, is signified removal after

temptations, that is, the removal of evils which have caused pain. That this is signified, is plain also from what is related of Joseph in the land of Canaan among his brethren, and afterward in Egypt — in the land of Canaan that he was cast into a pit and sold, in Egypt that he served and was kept in prison for some years. That temptations are signified by these events, has already been shown, and that they are what are meant by the toil is plain.

5353. *And all my father's house.* That this signifies the removal of hereditary evils, is evident from the signification of a father's house, as here hereditary evils; for by a house in the internal sense is signified a man, and indeed his mind either rational or natural, but in particular the voluntary part of it, and consequently good or evil, because these are predicated of the will (see n. 710, 2233, 2234, 3128, 4973, 4982, 5023); and therefore by a father's house here are signified hereditary evils. The quality which is signified by Manasseh is contained in these and the immediately preceding words. In the original language Manasseh signifies oblivion, and so in the internal sense removal of evils, as well actual as inherited; for when these are removed, a new voluntary springs up; for the new voluntary exists by the influx of good from the Lord. The influx of good from the Lord with man is continuous; but there are evils both actual and hereditary which hinder and obstruct the reception of it; and therefore when they are removed, a new voluntary comes into existence. That it then exists, is obvious in the case of those who are in misfortune, misery, and illness; as in these the loves of self and of the world, from which come all evils, are removed, the man thinks well concerning God, and concerning the neighbor, and also wishes him well. It is similar in temptations, which are spiritual pains, and hence interior misery, and despair: by these especially are evils removed, and after they have been removed, celestial good flows in from the Lord, whence a new voluntary is formed in the natural, which is Manasseh in the representative sense.

5354. *And the name of the second called he Ephraim.* That this signifies a new intellectual in the natural, and its quality, is evident from the signification of a name and calling a name, as quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the representation of Ephraim, as the intellectual in the natural — of which in what follows. But first must be told what is meant by the new intellectual and new voluntary, which are signified by Ephraim and Manasseh. In the church it is known indeed that man must be born again, that is, must be regenerated, in order that he may enter into the kingdom of God; for the Lord has plainly declared this in John (iii. 3, 5). But what it is to be born again, is known only to a few, for the reason that few know what good and evil are, and this because they do not know what charity toward the neighbor is; if they knew this, they would also know what good is, and from good what evil is; for all that is good which comes from genuine charity toward the neighbor. But no 2
one can of himself be in this good, for it is the celestial itself which flows in from the Lord. This celestial flows in continually, but evils and falsities stand in the way of its being received. Therefore, that it may be received, it is necessary for man to remove evils, and as far as he is able falsities also, and so dispose himself to receive the influx. When man on the removal of evils receives the influx, he then receives a new will and a new intellectual; and from the new will he feels enjoyment in doing good to the neighbor from no selfish end, and from the new intellectual he perceives enjoyment in learning what is good and true for its own sake and for the sake of the life. Because this new intellectual and new voluntary exist by influx from the Lord, therefore he who is regenerated acknowledges and believes that the good and truth with which he is affected is not from himself but from the Lord, and also that whatever is from himself, or of his own, is nothing but evil. From 3
these things it is plain what it is to be born again, and what

the new voluntary and new intellectual are. But regeneration, by which come the new intellectual and new voluntary, is not accomplished in a moment, but goes on from earliest infancy even to the close of life, and afterward in the other life to eternity, and this by Divine means, innumerable and ineffable; for man of himself is nothing but evil, which continually exhales as from a furnace, and continually endeavors to extinguish the good springing up. The removal of such evil, and the enrooting of good in its place, can be accomplished only during the whole course of a life, and by Divine means which are numberless and ineffable. Of these means scarce any are known at the present day, for the reason that man does not suffer himself to be regenerated, nor does he believe regeneration to be anything, because he does not believe in a life after death. The process of regeneration, which includes ineffable things, constitutes the greatest part of angelic wisdom, and is such that it cannot be fully exhausted by any angel to eternity. Hence it is that this process is the prin-
4 cipal subject in the internal sense of the Word. That Ephraim is the new intellectual in the natural, is plain from very many passages in the Word, especially in the prophet Hosea, by whom much is said of Ephraim, and in whom we read as follows: *I know Ephraim, and Israel is not hid from Me, in that thou hast wholly committed whoredom, O Ephraim, Israel is defiled. . . . Israel and Ephraim shall stumble by their iniquity; Judah also shall stumble with them. . . . Ephraim shall become a solitude in the day of rebuke. . . . And I am as a moth unto Ephraim, and as a worm to the house of Judah. And Ephraim saw his sickness, and Judah his wound, and Ephraim went to the Assyrian, and sent to king Jareb; but he could not heal you* (v. 3, 5, 9, 12, 13). Again in the same prophet: *When I would have healed Israel, then was the iniquity of Ephraim discovered, and the wickedness of Samaria; for they committed falsehood; and a thief cometh, and a troop spreadeth itself without. And Ephraim was*

like a silly dove without heart: they called unto Egypt, they went unto Assyria. When they shall go, I will spread My net over them (vii. 1, 11, 12). Again: *Israel is swallowed* 5
up: now shall they be among the nations as a vessel wherein is no pleasure. For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath sought loves with meretricious hire (viii. 8, 9); Israel *shall not dwell in the land of Jehovah, and Ephraim shall return to Egypt, and they shall eat unclean food in Assyria* (ix. 3); *Ephraim hath compassed Me about with falsehood, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints. Ephraim feedeth on wind, and followeth after the east wind; every day he multiplieth lies and desolation; and they make a covenant with the Assyrian, and oil is carried down into Egypt* (xi. 12; xii. 1) — besides many other passages in the same prophet concerning Ephraim (as chap. iv. 17–19; v. 3, 5, 9, 11–14; vii. 8, 9; ix. 8, 11, 13, 16; x. 6, 11; xi. 3, 8, 9; xii. 8, 14; xiii. 1, 12; xiv. 8). In all these passages by Ephraim is meant the 6
intellectual of the church, by Israel its spiritual, and by Judah its celestial; and it is because the intellectual of the church is signified by Ephraim that it is so often said of him, that he goes away into Egypt and into Assyria; for by Egypt are signified knowledges in the memory, and by Assyria reasonings founded on them; both being predicated of the intellectual part. That Egypt signifies outward knowledge, may be seen above (n. 1164, 1165, 1186, 1462, 2588, 3325, 4749, 4964, 4966), and also that Assyria signifies reason and reasoning (n. 119, 1186). So too in 7
the following passages by Ephraim is signified the intellectual of the church: *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee. . . . I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off*; and* He shall speak peace unto the nations; and*

* *Exscindam*, and *contra;* but elsewhere *exscindetur*, and *et*, as in 2686.

His dominion shall be from sea to sea, and from the river to the ends of the earth. . . . I will bend Judah for Me, I will fill Ephraim with the bow, and I will stir up thy sons, O Zion, against thy sons, O Javan (Zech. ix. 9, 10, 13) — which is said of the coming of the Lord and of the church of the Gentiles. To cut off the chariot from Ephraim, and the horse from Jerusalem, means all the intellectual of the church; to fill Ephraim with the bow means to give a new intellectual. That a chariot signifies what is of doctrine may be seen above (n. 5321), and a horse, the intellectual (n. 2760–2762, 3217, 5321); and a bow also signifies what is of doctrine (n. 2685, 2686, 2709); for what is of doctrine depends on what is of the intellect, since it is believed as it is understood, the doctrinal understanding determin-
8 ing the quality of the faith. Hence also the sons of Ephraim are called shooters with the bow, in David: *The sons of Ephraim, who were armed and shooters with the bow, turned back in the day of battle* (Ps. lxxviii. 9.) In Ezekiel: *Son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and of all the house of Israel his companions: and join them for thee one to another into one stick, that the two may become one in thy* hand. . . . Behold, I will take the stick of Joseph, which is in the hands of Ephraim, and the tribes of Israel his companions, and will put those who are upon it with the stick of Judah, and make them one stick, that they may be one in My hand* (xxxvii. 16, 17, 19) — where also by Judah is meant the celestial of the church, by Israel its spiritual, and by Ephraim its intellectual. That these are made one by the good of charity, is signified by one stick being made out of two. That a stick of wood is the good of charity and consequently that of works, may be seen above (n. 1110, 2784,
9 2812, 3720, 4943). In Jeremiah: *There shall be a day,*

* The Latin has *mea*.

that the watchmen from the mountain of Ephraim shall cry, Arise ye, let us go up to Zion unto Jehovah our God. . . . I will be a father to Israel, and Ephraim shall be My firstborn (xxxi. 6, 9). In the same: *I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed* [*to the yoke*]*; turn Thou me, that I may be turned. . . . Is not Ephraim a dear son unto Me? is he not a child of delights? For since I spake against him, remembering I remember him still* (xxxi. 18, 20). In the same: *I will bring Israel again to his habitation, that he may feed on Carmel and Bashan, and his soul shall be satisfied upon the mountain of Ephraim and in Gilead* (l. 19). In Isaiah: *Woe to the crown of pride, to the drunkards of Ephraim, and to the fading flower, and to the glory of his beauty, which are on the head of the valley of the fat ones that are overcome with wine* (xxviii. 1). In these passages 10
also by Ephraim is signified the intellectual of the church. The intellectual of the church is the understanding with the men of the church concerning truths and goods, that is, concerning the doctrinals of faith and charity, and thus the notion, concept, or idea concerning them. Truth itself is the spiritual of the church, and good is its celestial; but truth and good are understood differently by different men, and as is the understanding of truth, therefore, such is the truth with every one. It is similar with the understanding of good. What the voluntary of the church is, which is 11
signified by Manasseh, may be known from the intellectual, which is Ephraim. It is with the voluntary of the church as with its intellectual, that it is varied with the individual. Manasseh signifies that voluntary in Isaiah: *In the wrath of Jehovah Zebaoth the land is darkened, and the people is become like food for the fire; no man shall spare his brother . . . they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: they together are against Judah* (ix. 19–21) — where every

man eating the flesh of his own arm, Manasseh, Ephraim, and Ephraim, Manasseh, means that the will of the man of the church shall be against his understanding, and his
12 understanding against his will. In David: *God hath spoken by His holiness: I will exult, I will divide Shechem, and mete out the valley of Succoth. Gilead is Mine, and Manasseh is Mine; Ephraim also is the strength of My head* (Ps. lx. 6, 7). Again: *Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest upon the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up Thy might* (Ps. lxxx. 1, 2) — where also Ephraim stands for the intellectual of the church, and Manasseh for its voluntary. The same is plain also from the blessing of Ephraim and Manasseh by Jacob before his death (Gen. xlviii.); and also from Jacob's accepting Ephraim in the place of Reuben, and Manasseh in the place of Simeon (verses 3 and 5 of the same chapter); for by Reuben was represented the intellectual of the church, or faith in the understanding and in doctrine (see n. 3861, 3866), and by Simeon is meant faith in act, or obedience and will to do the truth, from which and by which is charity, and thus truth in act, which is the good
13 of the new voluntary (n. 3869–3872). The reason why Jacob, then Israel, blessed Ephraim in preference to Manasseh, by putting his right hand upon the former and his left upon the latter (verses 13–20 of the same chapter), was the same that Jacob had for diverting to himself the birthright of Esau, and the same as in the case of Perez and Zerah the sons of Judah by Tamar, when Zerah, who was the firstborn, came forth after Perez (Gen. xxxviii. 28–30). And the reason was this, that the truth of faith, which is of the intellectual, is apparently in the first place during man's regeneration, and then the good of charity, which is of the voluntary, is apparently in the second place; when yet good is actually in the first place, and is manifestly so when man is regenerated — as may be seen above (n. 3324,

3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977).

5355. *For God hath made me fruitful.* That this signifies the consequent multiplication of truth from good, is evident from the signification of causing to be fruitful, as multiplication, namely, of truth from good; for fruitfulness is predicated of good, and multiplication of truth (n. 43, 55, 913, 983, 1940, 2846, 2847). Hence Ephraim, in the original language, was named from fruitfulness, and his quality is contained in these words — "For God hath made me fruitful in the land of my affliction." The quality is, that truth from good was multiplied in the natural after the temptations which he had suffered there. It will be well to state briefly what the multiplication of truth from good is. When man is in good, that is, in love toward the neighbor, he is also in the love of truth; consequently as far as he is in that good, so far he is affected by truth, for good is in truth as the soul in its body. As therefore good multiplies truth, it propagates itself; and if it is the good of genuine charity, it propagates itself in truth and by truth indefinitely; for there is no limit to good nor to truth. The Infinite is in all things and every thing, because all things and each are from the Infinite; but still the indefinite can never in any way reach to the Infinite, because there is no ratio between the finite and the Infinite. In the church to-day there is rarely given any multiplication of truth, for the reason that at this day there is no good of genuine charity. It is believed to be sufficient to know the dogmas of faith which are of the church in which one is born, and to confirm them by various means. But one who is in the good of genuine charity, and hence in affection for truth, is not content with this, but wishes to be enlightened from the Word as to what truth is, and to see the truth before he confirms it. He sees it, too, from good, since the apperception of truth is from good; for the Lord is in good, and gives the apperception. When a man re-

ceives truth in that way, it increases indefinitely. In this it is like a little seed, which grows into a tree, and produces other little seeds, which in turn produce a garden, and so on.

5356. *In the land of my affliction.* That this signifies where he suffered temptations, is evident from the signification of the land, here the land of Egypt, as the natural (see n. 5276, 5278, 5280, 5288, 5301); and from the signification of affliction, as temptation (n. 1846). From this it is plain that by, in the land of my affliction, is signified in the natural where he suffered temptations, and consequently that truth from good was multiplied therein. As this fruitfulness or multiplication of truth from good is effected chiefly by temptations, therefore it was thus expressed. The reasons why this fruitfulness is effected chiefly by temptations, are these: temptations remove the loves of self and of the world, and thus evils, on the removal of which, affection for good and truth flows in from the Lord — see just above (n. 5354). Temptations also give the quality of the apperception of good and truth, through the opposite things which evil spirits then infuse; from which apperception, relative comparisons are made, from which all quality is recognized; for no one knows what is good without also knowing what is not good, nor what is true without knowing what is not true. Temptations also confirm goods and truths, for in them man fights against evils and falsities, and by conquering comes into a stronger affirmative. Moreover by temptations evils and falsities are subdued, so that they no longer strive to break out; and in this way evils with falsities are rejected to the sides, and there hang, but helplessly downward; while goods with truths are in the midst, and according to the zeal of affection are lifted upward, and thus to heaven toward the Lord, by Whom they are lifted up.

5357. Verses 53–57. *And the seven years of plenty were ended, that was in the land of Egypt. And the seven years*

of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. And all the land of Egypt was famished, and the people cried to Pharaoh for bread: and Pharaoh said unto all Egypt, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all the earth came into Egypt to buy, to Joseph; because the famine was sore in all the earth. "And the seven years of plenty were ended" signifies after the states of the multiplication of truth; "that was in the land of Egypt" signifies in the natural. "And the seven years of famine began to come" signifies the following states of desolation; "according as Joseph had said" signifies as had been foreseen by the celestial of the spiritual; "and there was famine in all lands" signifies desolation everywhere in the natural; "but in all the land of Egypt there was bread" signifies remains in consequence of truths from good having been multiplied. "And all the land of Egypt was famished" signifies desolation in both naturals; "and the people cried to Pharaoh for bread" signifies the need of good for truth; "and Pharaoh said unto all Egypt" signifies apperception; "Go unto Joseph" signifies that it was from the celestial of the spiritual; "what he saith to you, do" signifies provided there is obedience. "And the famine was over all the face of the earth" signifies that there was desolation even to despair; "and Joseph opened all the storehouses" signifies communication from remains; "and sold unto the Egyptians" signifies appropriation; "and the famine waxed sore in the land of Egypt" signifies increasing severity. "And all the earth came into Egypt" signifies that truths and goods were gathered into the knowledges belonging to the church; "to buy" signifies appropriation therefrom: "to Joseph" signifies where the celestial of the spiritual was; "because the famine was sore

in all the earth" signifies that everywhere, except there, was desolation in the natural.

5358. *And the seven years of plenty were ended.* That this signifies after the states of the multiplication of truth, is evident from what was explained above (n. 5276, 5292, 5339), where similar words occur.

5359. *That was in the land of Egypt.* That this signifies in the natural, is evident from the signification of the land of Egypt, as the natural (see n. 5080, 5095, 5276, 5278, 5280, 5288).

5360. *And the seven years of famine began to come.* That this signifies the following states of desolation, is evident from the signification of years, as states (see n. 482, 487, 488, 493, 893); and from the signification of famine, as a failing of the knowledges of truth and good (n. 1460, 3364), consequently desolation. That a famine means such failing or desolation, is because celestial and spiritual food are nothing else than good and truth. These are what angels and spirits are nourished by, and what they hunger for when hungry, and thirst for when thirsty; and therefore also material food corresponds thereto — as bread to celestial love, and wine to spiritual love, as well as everything that pertains to bread or food, and to wine or drink. When therefore there is a want of such things, there is a famine, and in the Word it is called desolation and vastation — desolation when truths fail, and vastation when goods fail. This desolation and vastation is treated of in many passages of the Word, and is there described by the desolation of the earth, of kingdoms, of cities, of nations, and of peoples, and is also termed a pouring out, a cutting off, a consummation, a desert, and a void; and the state itself is called the great day of Jehovah, the day of His wrath and vengeance, a day of gloom and thick darkness, of cloud and obscurity, a day of visitation, also the day when the earth shall perish, thus the last day and the day of judgment; and because men have not understood the internal

sense of the Word, they have hitherto supposed that it meant a day when the earth will perish, and that then first will there be a resurrection and a judgment — not aware that by a day in such passages is signified a state, and by the earth the church, and thus by a day when the earth will perish, a state when the church will come to its end; therefore when this perishing is described in the Word, a new earth is also described, by which is meant a new church. In regard to the new earth and new heaven, see what is said above (n. 1733, 1850, 2117, 2118, 3355, 4535). That last state of a church, which precedes the state of a new church, is properly meant and described in the Word by vastation and desolation; but by the same is described also the state that precedes man's regeneration, which state is here signified by the seven years of famine.

5361. *According as Joseph had said.* That this signifies as had been foreseen by the celestial of the spiritual, is evident from the signification of saying in the historicals of the Word, as perceiving — as often shown above — and therefore when predicated of the Lord, Who here is Joseph, perceiving from Himself, and thus foreseeing; and from the representation of Joseph, as the celestial of the spiritual (n. 5249, 5307, 5331, 5332).

5362. *And there was famine in all lands.* That this signifies desolation everywhere in the natural, is evident from the signification of a famine, as desolation — see above (n. 5360); and from the signification of all lands, as everywhere in the natural. That land means the natural mind, and thus the natural, may be seen also above (n. 5276, 5278, 5280, 5288, 5301).

5363. *But in all the land of Egypt there was bread.* That this signifies remains in consequence of truths from good having been multiplied, is evident from this, that by the bread in all the land of Egypt is meant the corn gathered in the seven years of plenty, and laid up in the cities, by which are signified the remains stored up in the interiors

of the natural mind, as has frequently been stated and shown above. Hence by the bread in all the land of Egypt are signified the remains in consequence of truths from good having been multiplied. That remains are here meant by the bread in the land of Egypt, is plain too from this, that the years of famine had already begun, in which the land of Egypt suffered famine equally with the other lands, except that it had stores laid up which the other lands did not have, and therefore these words now follow, *And all the land of Egypt was famished.*

5364. *And all the land of Egypt was famished.* That this signifies desolation in both naturals, is manifest from the signification of a famine, as desolation — of which above (n. 5360, 5362); and from the signification of all the land, as both naturals (n. 5276).

5365. *And the people cried to Pharaoh for bread.* That this signifies the need of good for truth, is evident from the signification of crying, as the act of a person in grief and mourning, and so that of a person in need; and from the signification of people, as truth (see n. 1259, 1260, 3295, 3581); and from the representation of Pharaoh, as the natural (n. 5079, 5080, 5095, 5160); and from the signification of bread, as the celestial of love, and thus good (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976). From this it follows that by the people's crying to Pharaoh for bread is signified the need of good for truth in the natural. This meaning appears indeed remote from the historic sense of the letter; but still when they who are in the internal sense understand by crying, by people, by Pharaoh, and by bread, nothing else than what has been said, it follows that this meaning results
2 therefrom. How it is in regard to the need of good for truth, should be told. Truth has need of good, and good has need of truth; and when truth has need of good, truth is conjoined to good, and when good has need of truth, good is conjoined to truth; for the reciprocal conjunction

of good and truth, namely of truth with good and of good with truth, is the heavenly marriage. In the early stages during man's regeneration, truth is multiplied, but not good; and as truth has then no good with which to be conjoined, it is therefore drawn in and stored up in the interiors of the natural mind, that it may be called forth thence according to the increase of good. In this state truth is in need of good, and also a conjunction of truth with good takes place according to the inflow of good into the natural; but still no fruitfulness is effected by this conjunction. But when man is regenerated, then good increases; and as it increases it is in need of truth, and also procures truth for itself with which it may be conjoined, and thus there is a conjunction of good with truth. When this takes place, truth is made fruitful from good, and good from truth. That this is the case, is entirely unknown in the world, but 3
is very well known in heaven; and yet were it known in the world, not only by knowledge but also by perception, what celestial love or love to the Lord is, and what spiritual love or charity toward the neighbor is, it would also be known what good is, for all good is of those loves; and moreover it would be known that good desires truth and truth good, and that they are conjoined according to the desire and its quality. This might be plain from the fact that when truth is thought of, the good adjoined to it is presented at the same time; and when good is aroused, the truth adjoined to it is presented at the same time — in both cases with affection, desire, enjoyment, or holy aspiration; and from this the quality of the conjunction might be known. But because it is not known from any inward sensation or perception what good is, such things cannot come to one's knowledge; for that about which nothing is known is not understood, even when it comes to view. And as it is not known what spiritual good is, and that it 4
is charity toward the neighbor, therefore it is a matter of dispute in the world, especially among the learned, what is

the highest good; and scarce any one has maintained that it is that enjoyment, satisfaction, blessedness, and happiness which is perceived from mutual love without selfish or worldly end, and which makes heaven itself. From this also it is plain that in the world at this day it is not at all known what spiritual good is, and still less that good and truth form a marriage together, and that heaven is in this marriage, and that those who are in it are in wisdom and intelligence and have satisfactions and happinesses with indefinite and inexpressible variety, not one of which is known by the world, nor is even its existence recognized and believed; when in fact it is heaven itself, or the very heavenly joy of which so much is said in the church.

5366. *And Pharaoh said unto all Egypt.* That this signifies apperception, is evident from the signification of saying in the historicals of the Word, as perceiving (n. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2862, 3395, 3509); and from the representation of Pharaoh, as the natural in general (n. 5160); and from the signification of all Egypt, as both naturals (n. 5276, 5364). From this it is plain that by Pharaoh's saying to all Egypt is signified apperception in both naturals, in general and in particular.

5367. *Go unto Joseph.* That this signifies that it was from the celestial of the spiritual, is evident from the representation of Joseph, as the celestial of the spiritual — of which often above. To go unto him signifies that it was from him, namely, good for truth, which is signified by the bread for which the people cried to Pharaoh (see n. 5365).

5368. *What he saith to you, do.* That this signifies provided there is obedience, is evident from the signification of doing what any one says, as obeying. By this is signified that good is adjoined to truth in the natural, provided the natural applies itself and obeys. Something must be said also about the natural's applying itself and obeying. They who are in worldly things only, and yet more they who are in corporeal things, and still more they who are in

earthly ones, cannot understand what it means that the natural ought to apply itself and to obey. They suppose that there is only one thing that acts in man, and so that there is not one thing in him to command, and another to obey; when in fact it is the internal man which should command, and the external which should obey, and which does obey when it has not the world for an end, but heaven, and not himself but the neighbor, consequently when he regards corporeal and worldly things as means and not as an end; and he so regards them when he loves his neighbor more than himself, and the things of heaven more than those of the world. When this is the case, then the natural obeys: the natural is the same with the external man.

5369. *And the famine was over all the face of the earth.* That this signifies when there was desolation even to despair, is evident from the signification of a famine, as desolation — of which above (n. 5360, 5362, 5364); and from the signification of the earth, as the natural. When famine is said to be over all the face of this, despair is signified, because the desolation is then everywhere; for the height and extremity of desolation is despair (see n. 5279, 5280).

5370. *And Joseph opened all the storehouses.* That this signifies communication from remains, is evident from the signification of opening, as here communicating. All the storehouses are repositories in which the corn was stored, and by which are signified remains, as has been repeatedly shown above. That remains are goods and truths stored up by the Lord in the interiors, may be seen above (n. 468, 530, 560, 561, 660, 661, 798, 1050, 1738, 1906, 2284, 5135, 5342, 5344).

5371. *And sold unto the Egyptians.* That this signifies appropriation, is evident from the signification of selling, as appropriating to any one; for what is sold becomes his who buys it. That selling and buying signify appropriation, will be seen below (n. 5374).

5372. *And the famine waxed sore in the land of Egypt.* That this signifies increasing severity, that is, of the desola-

tion, is evident from the signification of famine and of the land of Egypt, as desolation in the natural, the increasing severity of which is signified by its waxing sore.

5373. *And all the earth came into Egypt.* That this signifies that goods and truths were brought together into the knowledges belonging to the church, is manifest from the signification of the earth. The signification of earth in the Word is various: in general it signifies the church, and hence the things belonging to the church, which are goods and truths; and because it signifies the church, it signifies also the man of the church, for he is the church in particular; and because it signifies the man of the church, it signifies that in him which is the man, namely, the mind. That is why by the land of Egypt is everywhere above signified the natural mind. In this passage, however, the land of Egypt is not meant, but the earth in general, and accordingly the things belonging to the church, which are goods and truths. That the signification of land or earth is various, may be seen above (n. 620, 636, 2571); and that in general it signifies the church (n. 566, 662, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 3404, 4447, 4535). That by all the earth coming to
2 Egypt is signified that goods and truths were brought together into knowledges, is evident from the signification of Egypt in the proper sense, as knowledge, and accordingly knowledges (see n. 1164, 1165, 1186, 1462); as also that the knowledges which are signified in a good sense by Egypt are those of the church (n. 4749, 4964, 4966). That this is the internal sense of these words, is plain not only from the signification of the word earth [or land] when the land of Egypt is not meant, and from that of Egypt in the proper sense, and from its being said, all the earth came,* in the plural, but also from the very connection of things in the internal sense; for in the connection it now follows

* *Omnis terra venerunt.*

that the truths and goods of remains are brought together into knowledges. For the case is this: during man's re- 3
generation as to the natural, goods and truths are one and all brought together into knowledges. Those which are not in the knowledges there, are not in the natural; for the natural mind, as regards that part of it which is subject to the intellectual, consists solely of knowledges. Knowledges, which belong to the natural, are the ultimates of order, and things prior must be in ultimates, in order to exist and to appear in that sphere; and besides this all prior things tend to ultimates as to their boundaries or ends, and exist together therein as causes in their effects, or as higher in lower things as in their vessels. The knowledges which are of the natural are such ultimates. For this reason it is that the spiritual world is terminated in man's natural, in which the things of the spiritual world are representatively presented. Unless spiritual things were presented representatively in the natural, and so by such things as are in the world, they would not be apprehended at all. From these statements it may be evident that during the regeneration of the natural all interior truths and goods, which are from the spiritual world, are brought together into knowledges, in order that they may appear.

5374. *To buy.* That this signifies appropriation therefrom, is evident from the signification of buying, as procuring for one's self, and so appropriating. Procuring and appropriating spiritually are effected by good and truth. To this corresponds the procuring and appropriating which in the world is effected by silver and gold; for in the spiritual sense silver is truth, and gold is good. Hence buying signifies appropriation — as also in the following passages in the Word: *Ho, every one that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy and eat; yea, come, buy wine and milk without silver and without price* (Isa. lv. 1); and also in Jeremiah (xiii. 1, 2, 11). In Matthew: *The kingdom of the heavens is like unto treasure*

hid in the field; which when a man hath found, he hideth, and in his joy he goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of the heavens is like unto a merchantman, seeking goodly pearls . . . and he went and sold all that he had, and bought it (xiii. 44–46). Again: The prudent virgins said to the foolish ones, *Go ye to them that sell, and buy* [*oil*] *for yourselves. And while*
2 *they went to buy, the bridegroom came* (xxv. 9, 10). As buying signifies appropriation, therefore in the Word the things which were bought with silver are well distinguished from those otherwise obtained. The servants also who were bought with silver were as one's own, and in a lower degree like those born in the house; and therefore they are often mentioned together — as in Genesis: *Circumcising he shall be circumcised that is born in thy house, and that is bought with thy silver* (xvii. 13); and in Leviticus: *If a priest buy any soul with the purchase of his silver, he . . . and one that is born in his house, they shall eat of his bread* (xxii. 11). From this it may be evident what is signified by the redeemed [re-bought] of Jehovah, in the Word, namely, those who have received good and truth, and thus to whom those things which are of the Lord have been appropriated.

5375. *To Joseph.* That this signifies where the celestial of the spiritual was, is evident from the representation of Joseph, as the celestial of the spiritual, as often shown above. The celestial of the spiritual is the good of truth from the Divine.

5376. *Because the famine was sore in all the earth.* That this signifies that everywhere, except there, was desolation in the natural, is evident from the signification of a famine, as desolation — of which above; and from the signification of earth, as the natural — of which also above. Its being everywhere except there, namely, in the outward knowledges where the celestial of the spiritual was, follows from what goes before. How it is with the desolation of

the natural, or the deprivation of truth there, has before been told; but as the same subject is continued in what follows, it must be told again. The man who is born within the church, from earliest childhood learns from the Word and from the doctrinals of the church, what the truth of faith is, and also what the good of charity is. But when he grows up to manhood, he begins either to confirm or to deny in himself the truths of faith which he has learned; for he then looks at those truths with his own sight, and so causes them either to be appropriated to him or to be rejected; for nothing can be appropriated to any one, which is not acknowledged of his own insight, that is, which he does not know from himself, and not from somebody else, to be so. The truths which he has absorbed from childhood, therefore, cannot enter any further into his life than to the first entrance way, from which they can be admitted more interiorly, or else be cast out. With those who are 2
regenerated, that is, who the Lord foresees will suffer themselves to be regenerated, those truths are greatly multiplied, for they are in the affection for knowing truths; but when they come nearer to the very act of regeneration, they are deprived as it were of those truths, for they are drawn inward, and then the man appears in desolation; nevertheless those truths are successively let back into the natural, and are there conjoined with good, during man's regeneration. But with those who are not regenerated, that is, who the Lord foresees will not suffer themselves to be regenerated, truths are indeed usually multiplied, for they are in the affection for knowing such things for the sake of reputation, honor, and gain; yet when they advance in years and submit those truths to their own sight, then either they do not believe them, or they deny them, or they turn them into falsities; thus with them truths are not withdrawn inward, but are cast forth, although they still remain in the memory for the sake of ends in the world, though without life. This state also is called in the Word desolation or

vastation, but differs from the former state in the desolation of the former being apparent, while the desolation of this state is absolute; for in the former state man is not deprived of truths, while in this state he is entirely deprived of them. The desolation of the former state has been treated of in the internal sense in this chapter, and is still further treated of in the following one, and is what is signi-
3 fied by the famine of seven years. This same desolation is often treated of in other parts of the Word — as in Isaiah: *Awake, awake, O Jerusalem, who hast drunk at the hand of Jehovah the cup of His fury. . . . These two things are befallen thee; who shall bemoan thee? devastation and destruction, famine and the sword: how shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets. . . . Therefore hear now this, thou afflicted, and drunken, but not with wine . . . behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of My fury; thou shalt no more drink it again: and I will put it into the hand of them that afflict thee* (li. 17 to the end). In this passage is described the state of desolation in which the man of the church is who becomes a church, or who is regenerated. That desolation is called devastation, destruction, famine, sword, and also the cup of the wrath and fury of Jehovah, and the cup of trembling. The truths of which he is then deprived are the sons who faint, and lie at the head of all the streets. That sons are truths may be seen above (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373), and that streets are where truths are (n. 2336); hence to lie at the head of all the streets means that truths appear dispersed. That the desolation is apparent, and that by it as by temptations regeneration is effected, is manifest, for it is said that she shall no more drink, but that He will put the cup into the hand of them that afflict her.
4 In Ezekiel: *Thus saith the Lord Jehovih: Because they have made you desolate, and swallowed you up on every side, that ye might be an inheritance unto the residue of the*

nations . . . therefore, ye mountains of Israel, hear the word of the Lord Jehovih: thus saith the Lord Jehovih to the mountains and to the hills, to the watercourses and to the valleys, and to the desolate wastes and to the cities that are forsaken, which became a prey and derision to the residue of the nations that are round about. . . . I have spoken in My zeal and in My fury, because ye have borne the shame of the nations. . . . Surely the nations that are round about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people Israel. . . . For, behold, I am with you, and I will have regard unto you, that ye may be tilled and sown: and I will multiply man upon you, all the house of Israel . . . and the cities shall be inhabited, and the waste places shall be builded. I will cause you to dwell after your former times, and will do better unto you than at your beginnings (xxxvi. 3–12). Here also the subject is the desolation which precedes regeneration, the desolation being signified by the desolate wastes and the cities that are forsaken, which became a prey and derision; but the regeneration being signified by shooting forth branches and yielding fruit, by having regard unto them that they may be tilled and sown, that man may be multiplied, the cities inhabited, and the waste places built, and by causing them to dwell according to their former times, and doing better to them than at their beginnings. How the case is 5
in regard to desolation, is plain from those who are in desolation in the other life. They who are in desolation there, are harassed by evil spirits and genii, who pour in persuasions of evil and falsity, until they are almost overwhelmed, and then truths do not appear; but as the time of desolation draws to a close, they are enlightened by light from heaven, and thus the evil spirits and genii are driven away, every one into his own hell, where they undergo punishments. These are the things which are signified by the cities becoming a prey and derision to the residue of the

nations that are round about, and by the nations that are round about bearing their shame, and above in Isaiah by the cup being put into the hand of them that afflict her, and also in another passage in Isaiah by the devastator being devastated (xxxiii. 1). Also in Jeremiah: *I will visit* upon the devastators, *and will make them everlasting desolations* (xxv. 12). In Isaiah: *Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and see: all these gather themselves together, and come to thee. . . . For, as to thy waste places . . . and the land of thy destruction, thou shalt be too strait for the inhabitants, and they that swallow thee up shall be far away* (xlix. 17–19).
6 Here again, and in this whole chapter, the subject is the desolation of those who are regenerated, and their regeneration and fruitfulness after desolation, and lastly the punishment of those who oppressed them (verse 26). In the same: *Woe to thee that devastatest, when thou art* [*not*] *devastated! . . . When thou hast ceased to devastate, thou shalt be devastated* (xxxiii. 1) — meaning that they who devastate are punished, as above. In the same: *Let Mine outcasts dwell in thee; Moab, be thou a covert to them from the devastator: for the oppressor ceaseth, the devastation is ended* (xvi. 4). Again: *The day of Jehovah is at hand; it shall come as devastation from Shaddai* (xiii. 6). Devastation from Shaddai stands for vastation in temptations; that God as to temptations was by the ancients called Shad-
7 dai, may be seen above (n. 1992, 3667, 4572). Again: *Then shall they not thirst; He shall lead them in waste places: He shall cause the waters to flow out of the rock for them; He cleaveth the rock also, so that the waters flow out* (xlviii. 21) — speaking of the state after desolation. Again: *Jehovah will comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving, and the voice of a song*

(li. 3) — where the subject is the same; for, as said above, desolation is for the end that man may be regenerated, that is, that after evils and falsities are separated, truths may be conjoined to goods, and goods to truths. The regenerate man as to good is what is compared to Eden, and as to truths to the garden of Jehovah. In David: Jehovah *brought me up out of the pit of devastation, out of the miry clay, and set my feet upon a rock* (Ps. xl. 2). The vasta- 8
tion and desolation of the man of the church, or of the church in man, was represented by the captivity of the Jewish people in Babylon, and the raising up of the church by the return from that captivity — as described in Jeremiah throughout, especially chapter xxxii. 37 to the end; for desolation is captivity, man then being kept as it were bound, wherefore too by those who are bound, in prison, and in the pit, are signified those who are in desolation (see n. 4728, 4744, 5037, 5038, 5085, 5096). The state of 9
desolation and vastation with those who are not being regenerated, is also treated of in the Word throughout. In this state are they who wholly deny truths, or turn them into falsities: this is the state of the church toward its end, when there is no longer any faith or charity. Thus in Isaiah: *I will tell you what I will do to My vineyard: I will take away the hedge thereof, so that it shall be eaten up; I will break down the wall thereof, that it may be trodden down. I will then make it a desolation; it shall not be pruned nor hoed, that there may come up briers and thorns: I will also command the clouds that they rain no rain upon it* (v. 5, 6). In the same: *Tell this people, Hearing hear ye, but understand not; and seeing see ye, but perceive not. Make the heart of this people fat, and make their ears heavy, and cover their eyes; lest they see with their eyes, and hear with their ears, and their heart should understand, and they should be converted, and be healed. Then said I, Lord, how long? And He said, Until the cities be wasted that they be without inhabitant, and the houses that there be no man, and the land be laid waste in desolation;*

[*Jehovah*] *will remove man. And the forsaken places shall be multiplied in the midst of the land: scarcely a tenth part shall be in it any more, and yet it shall be consumed* 10 (vi. 9 to the end). In the same: *A remnant shall return, even the remnant of Jacob, unto the mighty God. . . . A consummation is decreed, overflowed with justice; for a consummation and a decree shall the Lord Jehovih Zebaoth make in all the earth* (x. 21–23). Again: *Jehovah maketh the earth void, and maketh it empty, and will overturn the faces thereof. . . . The earth shall be utterly void . . . the habitable earth shall mourn, shall be confounded, the world shall languish and be confounded. . . . A curse shall devour the earth. . . . The new wine shall mourn, the vine shall languish. . . . That which is left in the city shall be desolation; the gate shall be smitten even to devastation. . . . Breaking, the earth is broken, breaking, the earth is broken in pieces, moving, the earth is moved. Reeling, the earth reeleth like a drunkard* (xxiv. 1 to the end). Again: *The ways are desolated, the wayfaring man ceaseth. . . . The land mourneth and languisheth: Lebanon is ashamed and withered away; Sharon is become like a desert* (xxxiii. 8, 9). Again: *I will make desolate and devour together. I will make waste mountains and hills, and dry up all their* 11 *herbs* (xlii. 14, 15). In Jeremiah: *I will give to a curse all the nations round about, and will make them a desolation, and a derision, and perpetual wastes. I will take from them the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of the millstones, and the light of the candle; that the whole land may be a waste and a desolation. . . . It shall come to pass, when seventy years are accomplished, that I will visit their iniquity upon the king of Babylon, and upon this nation . . . and upon the land of the Chaldees, and will make it everlasting desolations* (xxv. 9–12 and following verses). In the same: Bozrah *shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall become perpetual wastes. . . . Edom shall be a desolation: every*

one that goeth by it shall be astonished, and shall hiss at all the plagues thereof (xlix. 13–18). In Ezekiel: *Thus saith the Lord . . . to the inhabitants of Jerusalem concerning the land of Israel: They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolated of the fulness thereof, because of the violence of all them that dwell therein. The cities that are inhabited shall be laid waste, and the land shall be made desolate* (xii. 19, 20). Again: *When I shall make thee a* 12
desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and many waters shall cover thee; when I shall bring thee down with them that descend unto the pit, to the people of old time, and shall make thee to dwell in the earth of the lower regions, in waste places of old, with them that go down into the pit* (xxvi. 19–21); speaking of Tyre. In Joel: *A day of darkness and of thick darkness, a day of cloud and of obscurity. . . . A fire devoureth before him, and behind him a flame burneth: the land is as the garden of Eden before him, but behind him a wilderness of desolation* (ii. 2, 3). In Zephaniah: *The day of Jehovah is near. . . . That day is a day of wrath, a day of trouble and distress, a day of wasteness and devastation, a day of darkness and thick darkness, a day of clouds and shade. . . . The whole land shall be devoured by the fire of the zeal of Jehovah; for I will make a consummation, yea, a speedy one, with all the inhabitants of the land* (i. 14 to the end). In Matthew: *When ye shall see the abomination of desolation, which was foretold by Daniel the prophet, standing in the holy place . . . then let them that are in Judea flee into the mountains* (xxiv. 15, 16: Mark xiii. 14: Dan. ix. 27; xii. 10–12). From these passages it is evident that desolation is the apparent deprivation of truth with those who are being regenerated, but the absolute deprivation of it with those who are not being regenerated.

**In desolationem ab aeterno;* but *in desolationibus a saeculo,* in n. 4728.

CONTINUATION CONCERNING CORRESPONDENCE WITH THE GREATEST MAN; HERE CONCERNING THE CORRESPONDENCE OF THE INTERIOR VISCERA THEREWITH.

5377. The subject at the close of the preceding chapter was the correspondence of some of the interior viscera of the body with the Greatest Man, namely, of the liver, the pancreas, the stomach, and some others. Here now we will continue with the correspondence of the peritoneum, the kidneys, the ureters, the bladder, and also of the intestines, therewith; for whatever is in man, as well what is in the external man as what is in the internal, has correspondence with the Greatest Man. Without correspondence therewith, that is, with heaven, or what is the same, with the spiritual world, nothing would ever exist and subsist, for the reason that it would have no connection with what is prior to itself, nor consequently with the First, that is, with the Lord. What is unconnected, and thus independent, cannot subsist even one moment; for its subsistence is from its connection with that from which is all existence, and its dependence upon it, since subsistence is continued
2 existence. Thence it is, that not only all things and each in man correspond, but also all and each in the universe. The sun itself corresponds, and also the moon; for in heaven the Lord is the Sun, and also the Moon. The sun's flame and heat, as well as its light, correspond; for it is the Lord's love toward the whole human race to which the flame and heat correspond, and the Divine truth to which the light corresponds. The very stars correspond, the societies of heaven and their habitations being what they have correspondence with; not that they are there, but that they are in a similar order. Whatever appears under the sun corresponds, as all and each of the subjects in the animal kingdom, and also all and each of the subjects in

the vegetable kingdom; and unless there were an influx from the spiritual world into one and all, they would instantly fall away to dissolution. This has been granted me to know by much experience; for I have been shown with what things in the spiritual world many things in the animal kingdom, and many more in the vegetable kingdom, correspond, and also that without influx they would not at all subsist; for when that which is prior is taken away, the posterior necessarily falls away, and in like manner when the prior is separated from the posterior. As there is a correspondence more especially of man with heaven, and through heaven with the Lord, therefore a man appears in the other life in the light of heaven according to the quality of his correspondence. Hence the angels appear in ineffable brightness and beauty, but the infernals in inexpressible blackness and deformity.

5378. Some spirits came to me, but were at first silent. After a while however they spoke, yet not as several, but all as one. I noticed from their speech that they were such that they wanted to know everything, and were eager to explain everything, and so to confirm themselves that a thing is so. They were modest, and said that they did nothing of themselves but from others, although it appears to be from them. They were then infested by others, who were said to be those who constitute the province of the kidneys, ureters, and bladder, and whom they answered modestly; yet these continued to infest and assail them, for such is the nature of the kidney spirits. Therefore, since they could not by their modesty prevail against them, they resorted to what was according to their nature, namely, to enlarging themselves, and so causing terror. Hence they seemed to become great, but only as one, who so dilated in stature, that like Atlas he seemed to reach to heaven; a spear appeared in his hand, but still he did not wish to do any harm beyond terrifying. In consequence of this the kidney spirits fled away, and then there appeared one

who pursued them in their flight, and another who flew from in front between the feet of that great one; and that great one, too, seemed to have wooden shoes, which he
2 threw at the kidney spirits. Angels told me that those modest spirits who made themselves great, were those who have reference to the peritoneum. The peritoneum is the common membrane which surrounds and includes all the viscera of the abdomen, as the pleura does all the viscera of the thorax; and as it is so extensive, and relatively large, and also expansible, therefore it is allowed those spirits, when infested by others, thus to present themselves great in appearance, and at the same time to strike with terror, especially to those who constitute the province of the kidneys, ureters, and bladder; for these viscera or vessels lie in the folds of the peritoneum, and are constrained by it. The wooden shoes represented the lowest natural things, such as the kidneys, ureters, and bladder absorb and carry off. That shoes are the lowest natural things, may be seen above (n. 259, 4938–4952). Likewise in saying that they did nothing of themselves, but from others, they resembled the peritoneum, which is also of such a nature.

5379. It was representatively shown also what happens when they who constitute the colon intestine infest those who are in the province of the peritoneum. They who constitute the colon intestine become puffed up, like the colon with its wind, and when they wished to assail those of the peritoneum, it appeared as if a wall were thrown in the way; and when they attempted to overturn the wall, there rose up always a new wall. Thus they were kept off from them.

5380. It is known that there are secretions and excretions, in a series, from the kidneys even to the bladder. In the first of the series are the kidneys, in the middle of it are the ureters, and in the last is the bladder. They who constitute these provinces in the Greatest Man are in like manner in a series; and although they are of one genus,

still they differ as the species of that genus. They speak with a harsh voice as if cracked, and are eager to introduce themselves into the body; but it is only an endeavor. Their situation in respect to the human body is as follows: they who have reference to the kidneys are on the left side close to the body under the elbow, they who have reference to the ureters are to the left from there farther off from the body, and they who have reference to the bladder are still farther away. Together they form almost a parabola from the left side toward the front; for they thus extend themselves toward the front from the left, and so for a considerable distance. This is one common way to the hells, the other is through the intestines, since in either direction the ways end in the hells; for they who are in the hells correspond to such things as are excreted by the intestines and the bladder, the falsities and evils in which they are being nothing but urine and excrement in the spiritual sense.

5381. They who constitute the province of the kidneys, ureters, and bladder in the Greatest Man, are of such a disposition that they wish nothing more than to explore and to search out the quality of others; and there are some of them who are eager to chastise and to punish, provided there is some justice in the case. The functions of the kidneys, ureters, and bladder are of this kind; for they explore the blood thrown into them, to see whether there is any useless and hurtful serum in it, which they separate from what is useful, and then chastise it; for they drive it down toward the lower regions, and on the way and afterward they agitate it in various ways. These are the functions of those who constitute the province of those parts. But the spirits and societies of spirits to which urine itself, especially fetid urine, corresponds, are infernal; for as soon as the urine is separated from the blood, although it is in the little tubes of the kidneys or within the bladder, still it is out of the body; for what is sepa-

rated no longer circulates in the body, and so does not contribute anything to the existence and subsistence of its parts.

5382. I have often observed that they who constitute the province of the kidneys and ureters are quick to explore or to search out the quality of others, what they think and what they will, and that it is their desire to find causes for convicting them of some fault, mostly for the purpose of punishing them; and I have talked with them about that desire and end. Many of this kind, when they lived in the world, were judges, who rejoiced at heart when they found cause which they believed just, to fine, chastise, and punish. The operation of such is felt in the region at the back where are the kidneys, ureters, and bladder. They who belong to the bladder extend toward hell [gehenna], where some of them sit as it were in judgment.

5383. The methods by which they explore or search out the dispositions of others are very numerous; but it is permitted to present only the following one. They induce other spirits to speak — a thing which is effected in the other life by an influx that cannot be intelligibly described, and if the induced speech flows easily, they judge from it that such is the quality of the spirits: they induce also a state of affection. But they who explore in this way are among the grosser of them, and others use other methods. There are some who as soon as they approach perceive another's thoughts, desires, and acts, and also what he has done that is a sorrow to him. This they seize upon, and also condemn, if they think that there is just cause. It is a wonderful thing in the other life, which scarcely any one in the world can believe, that as soon as any spirit comes to another, and more so when he comes to a man, he instantly knows his thoughts and affections, and what he has been doing, thus all his present state, just as if he had been a long time with him — so perfect is the communication. But there are differences in these perceptions, some

spirits perceiving interior things, and others perceiving only exterior ones. These, if they are in the desire of knowing, explore the interiors of others by various means.

5384. The methods by which they punish who constitute the province of the kidneys, ureters, and bladder in the Greatest Man, are also various; for the most part they remove joyous and glad things, and induce such as are joyless and sad. By this desire those spirits communicate with the hells; but by the justness of the cause, which they enquire into before punishing, they communicate with heaven. For this reason they are kept in that province.

5385. From these things it may be evident what is signified when it is said in the Word, that Jehovah tries and searches the reins and the heart, and that the reins chasten —as in Jeremiah: *Jehovah trieth the reins and the heart* (xi. 20). In the same: *Jehovah that triest the just, and seest the reins and the heart* (xx. 12). In David: *The just God trieth the hearts and reins* (Ps. vii. 9). Again: *O Jehovah, explore my reins and my heart* (Ps. xxvi. 2). Again: *Jehovah, Thou hast possessed my reins* (Ps. cxxxix. 13). In the Apocalypse: *I am He that searcheth the reins and heart* (ii. 23). In these passages spiritual things are signified by the reins, and celestial things by the heart; that is, the things which are of truth are signified by the reins, and those which are of good by the heart. The reason of this is, that the reins purify the serum, and the heart purifies the blood itself; hence by trying, exploring, and searching the reins, is signified to try, explore, and search out the quantity and quality of truth, or the quantity and quality of faith in man. That this is the signification, is plain also in Jeremiah: *Jehovah, Thou art near in their mouth, but far from their reins* (xii. 2); and in David: *Jehovah, behold Thou desirest truth in the reins* (Ps. li. 6). That chastening is attributed to the reins, is clear also in David: *My reins chasten me in the night seasons* (Ps. xvi. 7).

5386. There are also secretories and excretories in other

parts of the body: in the brain there are ventricles and mammillary processes, which carry off the phlegmy substances there; and there are also little glands everywhere, as the mucus and salivary glands in the head, and very many others in the body, and myriads next to the cuticles, by which the sweat and more subtle used-up matters are thrown off. To these correspond in the spiritual world in general tenacious holdings of opinions, and also conscientious scruples in unimportant matters. Some of those spirits appear at a moderate distance above the head, and are such that they raise scruples in matters where there need be none; hence because they burden the consciences of the simple, they are called the Conscientious. What true conscience is, they know not, since they make everything that comes up a matter of conscience; for when any scruple or doubt is suggested, if the mind is anxious and dwells on it, there are never wanting things to strengthen the doubt and make it burdensome. When such spirits are present, they also induce a sensible anxiety in the part of the abdomen immediately under the diaphragm: they are present too with man in temptations. I have talked with them, and noticed that they have not enough breadth of thought to acquiesce in the more useful and necessary things; for they were unable to give attention to reasons, being tenaciously set in their own opinion.

5387. They who correspond to the urine itself, however, are infernal; for the urine, as said above, is out of the body, because already separated from the blood, and in itself is nothing but unclean and used-up serum, which is thrown down. It is permitted to relate the following things concerning them. A certain spirit was perceived at first as if within the body, but presently below at the right; and when he stood there, he was inconspicuous, having the power to render himself so by art. When he was questioned, he made no reply whatever. It was said by others that in the life of the body he had been engaged in pirat-

ical pursuits; for it is perceived manifestly in the other life, from the sphere of the life's affections and thoughts, who and of what quality every one has been, because his life remains. He changed his place, appearing now at the 2
right, and now at the left. I saw that he did this for fear of its being known who he was, and of being forced to make some confession. It was said by other spirits, that such are most timorous at the least sign of danger, and most courageous when there is nothing to fear; and that they are the opposite of those to whom the expelling of the urine corresponds, and strive in every way to do it injury. And that I might have no doubt of this, it was shown me by experience. When they who corresponded to the expelling of urine withdrew a little, and that pirate stood by, the emission of urine was entirely stopped, and also effort was made with danger; but when they were recalled, the emission of the urine was intensified according to their presence. He afterward confessed that he had 3
been a pirate, and said that he could then artfully hide himself, and by cunning and activity elude his pursuers, and that he now loves urinous filth much better than any clear water, and that the fetid smell of urine is what most delights him, so much so that he wishes to have his abode in pools, or even in casks of fetid urine. It was shown also what sort of face he had; it was not really a face, but something with a black beard in place of one. Afterward 4
other pirates also, who were not so active, were sent for, who also spoke but little, and strangely gnashed their teeth. They too declared that they love urine better than all other liquids, and feculent urine best. These however had not something bearded for a face, as the first had, but a kind of dreadful grate of teeth; for the beard and teeth signify the lowest natural things. Their being without a face signifies that they had no rational life, since when no face appears it is a sign that there is no correspondence of the interiors with the Greatest Man; for in the other life every

one appears in the light of heaven according to his correspondence, and hence the infernals appear in horrible deformity.

5388. A certain spirit was with me, talking to me, who in the life of the body had had no faith, and had not believed in any life after death; he also was one of the busy ones. He could captivate the minds of others by flattering them, and by assenting to their views; on which account his quality was not apparent at first from his speech; he could also talk with a ready, stream-like flow of speech, just as a good spirit. But his quality was first recognized by this, that he did not like to talk of things relating to faith and charity, for he could not follow these in his thought, but drew back; and it was afterward perceived from several things he said, that his approval was given for the purpose of deceiving. For approvals differ according to the ends: if the end is friendship, or the pleasure of conversation, or the like, or even rightful gain, there is not so much harm in it; but if the end is to elicit secrets, and so to bind another to evil services, in general if the end is to do harm, then it is evil. Such an end had this spirit, and he was also in opposition to those who are in the province of the kidneys and ureters. He too said that he loved the smell of urine above all other odors; he caused also a painful contraction or cramp in the lower region of the belly.

5389. There are companies of spirits who wander about, and again return to the same places. Evil spirits are in great fear of them, for they torment them with a certain kind of torture. I was informed that they correspond to the *fundus* or upper part of the bladder in general, and to the muscular ligaments converging therefrom toward the sphincter, where the urine is driven out by a sort of contortion. These spirits apply themselves to the part of the back where the *cauda equina* is. Their mode of operating is by quick alternations, which no one can stop, the motion

being one of compression and restriction directed upward, and pointed in the form of a cone. The evil spirits who are thrown within that cone, especially at the upper part, are miserably tormented by being racked to and fro.

5390. There are other spirits also who correspond to unclean excretions, namely, such as in the world have been tenacious of revenge: these appeared to me in front to the left. To those unclean excretions they also correspond who drag down spiritual things to unclean earthly ones. Such spirits came to me and brought with them filthy thoughts, from which they spoke filthy things; and they also warped things which were clean to unclean things, and turned them into such. Many of this kind were of the lowest class, and some also of those who in the world belonged to the higher classes. The latter indeed in the life of the body did not talk this way in company, but still they had so thought; for they refrained from speaking as they thought, lest they should come into disgrace and lose friendship, gain, and honor. Nevertheless among their like, when they were in freedom, their conversation had been like that of the lowest of the people, and still more foul, as they possessed a certain intellectual faculty which they misused to defile even the holy things of the Word and of doctrine.

5391. There are also kidneys which are called succenturiate kidneys, or renal capsules. Their function is to secrete not so much the serum as the blood itself, and to transmit the purer blood toward the heart by a short circuit; thus also to prevent the spermatic vessels, which are near by, from carrying off all the purer blood. But they perform their principal service in embryos, and also in new-born infants. They are chaste virgins who constitute that province in the Greatest Man; prone to anxieties, and fearful of being disturbed, they lie quiet at the left part of the side below. If there is any thinking about heaven, or about change of their state, they become anxious and sigh,

as has sometimes been granted me to perceive plainly. When my thoughts were led to infants, they felt rare comfort and internal joy, which they frankly confessed; and when there was any thinking which had nothing heavenly in it, they were distressed. Their anxiety comes chiefly from their being of such a nature that they keep their thoughts steadily on one thing, and do not shake off anxious feelings by variety. The reason why they belong to that province, is, that in this way they keep one's mind constantly on certain thoughts, and in consequence such things arise and are seen plainly as cohere in a series, and which are to be done away with, or from which man is to be purified. In this way also interior things lie in plainer view to the angels; for when such things as obscure and avert are removed, a clearer insight and influx is the result.

5392. Who they are that constitute the province of the intestines in the Greatest Man, may be evident to some extent from those who have reference to the stomach; for the intestines are continued from the stomach, and the functions of the stomach become there more vigorous and harsh down to the last intestines, which are the colon and rectum; for which reason they who are in these are near the hells which are called excrementitious. In the region of the stomach and intestines are they who are in the earth of the lower regions, who, because they have brought with them from the world unclean things which cling to their thoughts and affections, are therefore kept there for some time, until such things are wiped away, that is, are cast aside; after this is done, they can be taken up into heaven. They who are there are not as yet in the Greatest Man; for they are like aliments let down into the stomach, which are not brought into the blood, and thus into the body, until they are defecated. They who are defiled with more earthly dregs are under these in the region of the intestines; but the excrements themselves which are discharged correspond to the hells which are called the excrementitious hells.

5393. It is well known that the colon intestine spreads widely; so also do they who are in that province. They extend themselves in front toward the left in a curved line, leading to a hell. In that hell are they who have been possessed of no mercy, and who without conscience have had the will to destroy mankind, namely, to kill and to plunder them without distinction or preference, whether they resist or not, and whether they are men or women. Of such a ferocious disposition are a large part of the soldiery and their officers, who, not only in battle but also after it, fly ferociously at the conquered and unarmed, and kill and despoil them in their fury. I have talked with angels about such men, what they are when left to themselves and permitted to act without law and with freedom, how they are much more savage than the worst wild beasts, which do not so rush to the destruction of their own species, but merely defend themselves and appease their hunger with what is allotted them for food, and when once satisfied they do not do such things. It is otherwise with the man who acts thus from cruelty and ferocity. The angels were horrified that mankind should be so depraved. Such men first rejoice at heart and are elated in mind, when they behold the whole field strewn with fallen troops, and reeking with streams of blood — not rejoicing that their country has been freed, but only in being lauded themselves as great men and heroes. And yet they call themselves Christians, and even believe that they shall come into heaven, where however are nothing but peace, mercy, and charity. Such are in the hell of the colon and rectum. But those in whom there had been any humanity appear in front to the left in a curved line, within a kind of wall; and yet there is still much self-love in them. If any have a regard for what is good, this is represented sometimes by little stars almost fiery, but not of white light. There appeared to me a plaster-like wall with sculpturing, near the left elbow, which wall became more extended and at the

same time higher, having a color turning higher up to blue. I was informed that this was a representative of some spirits of that kind who were better than the others.

5394. They who have been cruel and adulterers, in the other life love nothing so well as filth and excrements, the stenches from such things being most sweet and delightful to them, and being preferred by them to all other delights. The reason is, that they correspond. Those hells are partly under the buttocks, partly under the right foot, and partly at a depth in front. These are the hells into which the way by the rectum intestine leads. A certain spirit being conveyed thither, and speaking with me therefrom, said that nothing but privies were to be seen there. They who were in the place spoke to him, and led him to various privies, which were very numerous there. He was afterward led to another place a little to the left; and when he was there, he said that a most disgusting smell exhaled from the caverns there, and that he could not stir a step without almost falling into some cavern. A cadaverous stench also was exhaled from the caverns, and the reason was that they who were there were cruel and deceitful, to whom a cadaverous stench is most delightful. But these will be described in the following pages, when we come to speak of the hells, and in particular of the excrementitious and cadaverous hells.

5395. There are some who live not for the sake of any use to their country or to its communities, but for the sake of living for themselves, having no enjoyment in public employments, but only in being honored and courted — for which end also they seek office — and besides in eating, drinking, making merry, and conversing for no other end than that of pleasure. Such in the other life can by no means be in fellowship with good spirits, still less with angels; for with these use makes the enjoyment, and according to the uses is the amount and quality of the enjoyment. For the Lord's kingdom is nothing but a kingdom

of uses; and if in an earthly kingdom every one is valued and honored according to his use, how much more so in the heavenly kingdom! They who have lived solely for themselves and for pleasure, without any useful end, are also under the buttocks, and according to the kinds of their pleasures and to their ends, they pass their time in filth.

5396. By way of appendix I am permitted to relate what follows. There was a numerous crowd of spirits about me, which was heard as if surging to and fro without order. They were complaining, saying that a total destruction was at hand; for in that crowd nothing appeared consociated, and this made them fear destruction. They supposed too that it would be total, as is the case when such things happen. But in the midst of them I perceived a soft sound, of angelic sweetness, in which was nothing but what was orderly. Angelic companies were there within, and the crowd of spirits to whom belonged what was disorderly was without. This angelic strain continued a long time; and I was told that by it was represented how the Lord rules confused and disorderly things which are without, from what is peaceful in the midst, by which the disorderly things in the circumference are reduced into order, every one being brought back from the error of its nature.

CHAPTER FORTY-SECOND.

1. And Jacob saw that there was grain in Egypt, and Jacob said unto his sons, Why do ye look one upon another?

2. And he said, Behold, I have heard that there is grain in Egypt: get you down thither, and buy for us from thence; and we shall live, and not die.

3. And Joseph's ten brethren went down to buy corn from Egypt.

4. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Peradventure mischief may befall him.

5. And the sons of Israel came to buy among those that came; for the famine was in the land of Canaan.

6. And Joseph he was the governor over the land; he it was that sold to all the people of the land; and Joseph's brethren came, and bowed down themselves to him with their faces to the earth.

7. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake rough things with them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8. And Joseph knew his brethren; but they knew not him.

9. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

10. And they said unto him, Nay, my lord, but to buy food are thy servants come.

11. We are all one man's sons; we are upright men; thy servants are no spies.

12. And he said unto them, Nay, but to see the nakedness of the land ye are come.

13. And they said, We thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

14. And Joseph said unto them, That is it that I spake unto you, saying, ye are spies:

15. Hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16. Send one of you, and let him fetch your brother, and ye shall be bound, and your words shall be proved, whether there be truth with you; or else by the life of Pharaoh surely ye are spies.

17. And he put them all together into ward three days.

18. And Joseph said unto them the third day, This do, and live; for I fear God:

19. If ye be upright men, let one of your brethren be bound in the house of your ward; and go ye, carry grain for the famine of your houses:

20. And bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21. And they said every man to his brother, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hearken? therefore also, behold, his blood is required.

23. And they knew not that Joseph heard them; for there was an interpreter between them.

24. And he turned himself about from them, and wept; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes.

25. Then Joseph commanded to fill their vessels with

corn, and to restore every man's silver into his sack, and to give them provision for the way; and thus was it done unto them.

26. And they lifted their grain upon their asses, and departed thence.

27. And as one of them opened his sack to give his ass provender in the lodging place, he saw his silver; and, behold, it was in the mouth of his bag.

28. And he said unto his brethren, My silver is restored; and, lo, it is even in my bag: and their heart failed them, and they turned trembling every man to his brother, saying, What is this that God hath done unto us?

29. And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them; saying,

30. The man, the lord of the land, spake rough things with us, and took us for spies of the land.

31. And we said unto him, We are upright men; we are no spies:

32. We are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

33. And the man, the lord of the land, said unto us, Hereby shall I know that ye are upright men: let one of your brethren remain with me, and take for the famine of your houses, and go:

34. And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are upright men: so will I give you your brother, and ye shall go about trading in the land.

35. And it came to pass as they emptied their sacks, that, behold, every man's bundle of silver was in his sack: and they saw the bundles of their silver, they and their father, and they were afraid.

36. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is

not, and ye will take Benjamin: all these things will come upon me.

37. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38. And he said, My son shall not go down with you; for his brother is dead, and he only is left: and mischief will befall him by the way in which ye go, and ye shall bring down my gray hairs with sorrow to the grave.

CONTENTS.

5396. In the latter part of the last chapter the subject was the influx and conjunction of the celestial of the spiritual with knowledges in the natural; and now the subject is the influx and conjunction of the celestial of the spiritual with the truths of faith which are of the church therein.

5397. First is described the endeavor to appropriate these truths by means of the knowledges of the church, which are Egypt, and without a medium, which is Benjamin, with truth from the Divine, which is Joseph; but in vain, wherefore they were sent back and some good of natural truth given freely.

INTERNAL SENSE.

5398. In this chapter and in those which follow regarding Joseph and the sons of Jacob, in the internal sense is described the regeneration of the natural as to the truths and goods of the church — that it is not effected by knowledges, but by influx from the Divine. They who are of the church at this day know so little about regeneration, that it is scarce anything. They do not know even this, that regeneration goes on through the whole

course of the life of the one who is regenerated, and that it is continued in the other life; also that the arcana of regeneration are so innumerable that scarcely a ten thousandth part of them can be known by the angels, and that those which they do know are what constitute their intelligence and wisdom. The reason that they who are of the church at this day know so little about regeneration, is, that they talk so much about the remission of sins and about justification, and believe that sins are remitted in a moment, and some that they are wiped away like filth from the body by water, and that man is justified by faith alone or by the confidence of a single moment. The reason why the men of the church so believe, is, that they do not know what sin or evil is. If they knew this, they would know that sins can by no means be wiped away from any one, but that they are separated or rejected to the sides that they may not rise up, when man is kept in good by the Lord; also that this cannot be effected unless evil is continually cast out, and this by means which are indefinite in number, and for the most part ineffable. They in the other life who have brought with them the opinion that man is justified in a moment by faith, and wholly cleansed from sins, are astounded when they see that regeneration is effected by means indefinite in number and ineffable; and then they laugh at and call insane the ignorance in which they were in the world as to the instantaneous remission of sins and justification. They are sometimes told that the Lord remits the sins of those who desire it from the heart; yet still they are not thereby separated from the diabolical horde, to which they are held fast by the evils that attend their life, which they have with them entire. They then learn by experience that to be separated from the hells is to be separated from sins, and that this cannot be done except by thousands upon thousands of ways known to the Lord only, and this in continual succession, if you would believe it, to eternity. For man is so

evil that he cannot to eternity be fully delivered from even one sin, but can only by the mercy of the Lord, if he has received it, be withheld from sin, and kept in good. How 3 therefore man receives new life and is regenerated, is contained in the sanctuary of the Word, that is, in its internal sense, to the end principally that when the Word is read by man the angels may from it be in their happiness of wisdom, and also then in the enjoyment of serving as means. In this and the following chapters concerning Joseph's brethren, the subject in the supreme internal sense is the glorification of the Lord's natural, and in the representative sense the regeneration of the natural in man by the Lord, here as to the truths of the church therein.

5399. Verses 1–5. *And Jacob saw that there was grain in Egypt, and Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is grain in Egypt: get you down thither, and buy for us from thence; and we shall live, and not die. And Joseph's ten brethren went down to buy corn from Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Peradventure mischief may befall him. And the sons of Israel came to buy among those that came; for the famine was in the land of Canaan.* "And Jacob saw" signifies the things which are of faith, Jacob signifying the natural as to the truth which is of the church; "that there was grain in Egypt" signifies a disposition to procure truths by means of knowledges, which are Egypt; "and Jacob said unto his sons" signifies perception regarding truths in general; "Why do ye look one upon another?" signifies why did they hesitate. "And he said, Behold, I have heard that there is grain in Egypt" signifies that truths can be procured by knowledges; "get you down thither, and buy for us from thence" signifies appropriation by means of them; "and we shall live, and not die" signifies spiritual life thereby. "And they went down" signifies endeavor and act; "Joseph's ten brethren" signi-

fies such truths of the church as corresponded; "to buy corn from Egypt" signifies to appropriate to themselves the good of truth by means of knowledges. "But Benjamin, Joseph's brother" signifies the spiritual of the celestial, which is a medium; "Jacob sent not with his brethren" signifies that they were without that medium; "for he said, Peradventure mischief may befall him" signifies that without the celestial of the spiritual, which is Joseph, it would perish. "And the sons of Israel came to buy among those that came" signifies that it wished that spiritual truths should be procured by knowledges, as well as other truths; "for the famine was in the land of Canaan" signifies that there was desolation as to the things of the church in the natural.

5400. *And he saw.* That this signifies the things which are of faith, is evident from the signification of seeing, as the things which are of faith (see n. 897, 2325, 2807, 3863, 3869, 4403–4421). For sight abstracted from such things as are of the world, that is, spiritual sight, is nothing else than a perception of truth, or of the things of faith; and therefore in the internal sense nothing else is signified by seeing. For the internal sense comes forth, when the things which are of the world are removed, since the internal sense relates to such things as are of heaven. The light of heaven, by which is sight there, is Divine truth from the Lord, which appears before the eyes of the angels as light, a thousand times brighter than the midday light in the world; and as this light has life in it, therefore at the same time that it illumines the sight of the eye of angels, it illumines also the sight of their understanding, and causes an apperception of truth, according to the amount and quality of the good in which they are. As in the internal sense of this chapter are described the things that are of faith, or the truths of the church, therefore at the very beginning of the chapter it is said that he saw; and by his seeing are signified the things which are of faith.

5401. *Jacob.* That this signifies the natural as to the truth which is of the church, is evident from the representation of Jacob, as the doctrine of truth in the natural, and in the supreme sense the Lord's natural as to truth (see n. 3305, 3509, 3525, 3546, 3599, 4009, 4538).

5402. *That there was grain in Egypt.* That this signifies a disposition to procure truths by means of knowledges, which are Egypt, is evident from the signification of grain, as the truths of the church, or the truths which are of faith — that plenty means multiplication of truth, may be seen above (n. 5276, 5280, 5292); and from the signification of Egypt, as knowledges (n. 1164, 1165, 1186, 1462), and in the genuine sense the knowledges of the church (see n. 4749, 4964, 4966). That the signification that he had a disposition to procure those things is involved, is plain from what presently follows. By the knowledges belonging to the church, which here are Egypt, are meant all knowledges of truth and good, before they are conjoined with the interior man, or by the interior man with heaven, and thus by heaven with the Lord. The doctrinals of the church and its rituals, as also the knowledge of what spiritual things these represent and how, and the like, are nothing but knowledges, before one has seen from the Word whether they are true, and in this way made them his own. There are two ways of procuring the truths which 2
are of faith — by doctrinals, and by the Word. When man procures them only by doctrinals, he then has faith in those who have drawn them from the Word, and he confirms them in himself to be true because others have said so; thus he does not believe them from his own faith, but from that of others. But when he procures them for himself from the Word, and thereby confirms them in himself to be true, he then believes them because they are from the Divine, and so believes them from faith given from the Divine. Every one who is within the church first procures the truths which are of faith from doctrinals, and

also must so procure them, because he has not yet sufficient strength of judgment to enable him to see them himself from the Word; but then those truths to him are nothing but acquired knowledge. When however he is able to view them from his own judgment, if he then does not consult the Word in order to see from it whether they are true, they remain in him as mere knowledges; while if he does consult the Word from an affection and end of knowing truths, he then, when he has found them, procures for himself the things of faith from the genuine fountain, and they are appropriated to him from the Divine. These and such other like things are what are here treated of in the internal sense; for Egypt means those knowledges, and Joseph is truth from the Divine, thus truth from the Word.

5403. *And Jacob said unto his sons.* That this signifies perception regarding truths in general, is evident from the signification of saying, in the historicals of the Word, as perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the signification of sons, as the truths of faith (n. 489, 491, 533, 1147, 2623, 3373, 4257); and because they were the sons of Jacob, truths in general are signified; for by Jacob's twelve sons, as by the twelve tribes, were signified all things of faith, and thus truths in general (n. 2129, 2130, 3858, 3862, 3926, 3939, 4060).

5404. *Why do ye look one upon another?* That this signifies why did they hesitate, may be evident without explanation.

5405. *And he said, Behold, I have heard that there is grain in Egypt.* That this signifies that truths can be procured by knowledges, may be evident from what was explained just above (n. 5402), where was shown that by grain being in Egypt is signified a disposition to procure truths by means of knowledges, which are Egypt, and also what is meant by the knowledges, which are Egypt. Grain is here expressed in the original language by a word which

signifies breaking, and by a similar word are expressed buying and selling also, where it is said that Jacob's sons bought corn in Egypt, and that Joseph sold it there. The reason of this is, that in the Ancient Church bread was broken when it was given to another, and by this was signified communicating good of one's own, and appropriating it of one's own, and thus making love mutual. For when bread is broken and given to another, it is communicated from one's own; or when bread is broken among several, then the one loaf becomes a mutual possession, and consequently there is conjunction by charity. From this it is plain that the breaking of bread was significative of mutual love. As this rite was an established custom in the Ancient Church, 2
therefore also by the breaking itself was meant that the grain was made common. That bread is the good of love, may be seen above (n. 276, 680, 1798, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976). It was from this cause that the Lord brake the bread when He gave it —as in Matthew: Jesus *took the five loaves, and the two fishes, and looking up to heaven, He blessed and brake and gave the bread to the disciples* (xiv. 19: Mark vi. 41: Luke ix. 16). In the same: Jesus *took the seven loaves and the fishes; and He gave thanks, and brake, and gave to His disciples, and the disciples to the multitude* (xv. 36: Mark viii. 6). Again: *Jesus took bread, and blessed, and brake it, and He gave to the disciples, and said, Take, eat; this is My body* (xxvi. 26: Mark xiv. 22: Luke xxii. 19). In Luke: *It came to pass,* when the Lord had reclined with them, *He took the bread, and blessed it and brake and gave to them. And their eyes were opened, and they knew Him.* . . . And the disciples *told how the Lord was known of them in the breaking of the bread* (xxiv. 30, 31, 35). In Isaiah: *Is not this the fast that I have chosen? . . . is it not to break thy bread to the hungry?* (lviii. 6, 7.)

5406. *Get you down thither, and buy for us from thence.* That this signifies appropriation by means of them, is evi-

dent from the signification of going down, as predicated of going toward exteriors — of which in what follows; and from the signification of buying, as appropriation (n. 4397, 5374): that it is by means of knowledges, is signified by, from thence, that is, from Egypt, which means knowledges, as shown above. In the Word we read often of going up and going down, when going from one place to another is spoken of — not because one place was more elevated than the other, but because going up is predicated of going toward what is interior or higher, and going down of going toward what is exterior or lower, that is to say, going up is predicated of going toward spiritual and celestial things, for these are interior, and are also believed to be higher, and going down is predicated of going toward natural and earthly things, for these are exterior and also in appearance lower. For this reason it is, that not only here, but also everywhere else in the Word, we read of going down from the land of Canaan to Egypt, and of going up from Egypt to the land of Canaan; for by the land of Canaan is signified what is heavenly, and by Egypt what is natural. For the land of Canaan in the representative sense is the heavenly kingdom, and consequently celestial and spiritual goods and truths, which also are interiorly in the man who is a kingdom of the Lord; while Egypt in the representative sense is the natural kingdom, and consequently the goods and truths which are of the external church, and are for the most part knowledges. That going up is predicated of going toward interior things, may be seen above (n. 4539).

5407. *And we shall live, and not die.* That this signifies spiritual life, is evident from the signification of living and not dying, as spiritual life, since nothing else is signified in the internal sense by living and not dying. For in the other world by life is signified in general heaven, and in particular eternal happiness; and by death is signified in general hell, and in particular eternal unhappiness there — as is plain from many passages in the Word. That

heaven in general and eternal happiness in particular is called life, is because the wisdom of good and the intelligence of truth are there; and in the wisdom of good and the intelligence of truth is life from the Lord, from Whom is the all of life. But because in hell there is just the contrary — evil in place of good and falsity in place of truth, and thus spiritual life is extinct — therefore in hell relatively there is death; for spiritual death is evil and falsity, and in man it is to will evil, and thence to think falsity. Evil genii and spirits are unwilling to hear it said of them that they do not live, or that they are dead; for they say that they have life because they are able to will and to think. But they are told that since life is in good and truth, it cannot possibly be in evil and falsity; for these are contrary to good and truth.

5408. *And they went down.* That this signifies endeavor and act, namely to procure and appropriate truths to themselves by means of knowledges, is plain from the signification of going down, namely, to Egypt, as both endeavor and act.

5409. *Joseph's ten brethren.* That this signifies such truths of the church as corresponded, is evident from the signification of brethren, as the truths which are of the church. These are called the brethren of Joseph, who is truth from the Divine, from correspondence; for correspondence causes them to be conjoined as brother to brother. By the sons of Jacob are signified all things of faith, or the truths of the church in general (see n. 5403); and the same by Joseph's brethren, but from correspondence. By the ten sons of Jacob by Leah are signified the truths of the external church, and by the two sons of Jacob by Rachel are signified the truths of the internal church — as is plain from what has been shown concerning Leah and Rachel, that Leah is affection for exterior truth, and Rachel affection for interior truth (n. 3758, 3782, 3793, 3819). That the internal and the external of the church are broth-

ers, may be seen above (n. 1222). The Lord Himself calls their truths and the goods therefrom, corresponding through charity and faith, brothers; that is, He so calls those who are in truths and in good therefrom — as in Matthew: *The King shall . . . say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me* (xxv. 40). And in another passage: Jesus *answered them, saying, Who is My mother, or My brethren? And looking round about . . . He said, Behold My mother and My brethren! For whosoever shall do the will of God, the same is My brother, and My sister, and My mother* (Mark iii. 33–35: Matt. xii. 49: Luke viii. 21).

5410. *To buy corn from Egypt.* That this signifies to appropriate to themselves the good of truth by means of knowledges, is evident from the signification of buying, as appropriating (see n. 4397, 5374, 5406); and from the signification of corn, as the good of truth (n. 5295); and from the signification of Egypt, as knowledges — of which above (n. 5402).

5411. *But Benjamin, Joseph's brother.* That this signifies the spiritual of the celestial, which is a medium, is evident from the representation of Benjamin, as the spiritual of the celestial — as may be seen above (n. 4592); and also that the spiritual of the celestial is a medium. In general it should be known that the internal cannot have communication with the external, and the converse, unless there is a medium; consequently that truth from the Divine, which is Joseph, cannot have communication with truths in general in the natural, which are the sons of Jacob, without the medium which is represented by Benjamin, and is called the spiritual of the celestial. A medium, to be a medium, must partake of both the internal and the external. The reason why there must be a medium is, that the internal and the external are most distinct from each other, and so distinct that they may be separated, as

man's ultimate external, which is the body, is separated when he dies from his internal, which is his spirit. The external dies when the medium is sundered, and the external lives when the medium intervenes; and just so far and in such way does the external live, as the medium intervenes. As Jacob's sons were without Benjamin, that is, without a medium, therefore Joseph could not manifest himself to his brethren, and therefore he spoke roughly to them, calling them spies, and putting them in ward, and therefore also they did not know Joseph. But what is 2
the nature of this medium which is represented by Benjamin and called the spiritual of the celestial, cannot be described so as to be understood; for there is a want of ideas concerning the celestial of the spiritual, which is Joseph, and concerning the truths of the church, so far as they are only knowledges, which are the sons of Jacob; hence also concerning the spiritual of the celestial, which is Benjamin. But in heaven the nature of that medium appears as in clear day, being there presented, by representatives ineffable, in the light of heaven, in which at the same time is perception; for the light of heaven is intelligence itself from the Divine, and hence there is perceptive power in regard to every thing which is represented by that light. This is not the case with the world's light, which light has nothing of intelligence in it; but by its means understanding is induced by influx of the light of heaven into it, and at the same time by influx of the perception which is in the light of heaven. Hence it is that man is so far in the light of heaven as he is in intelligence, and that he is so far in intelligence as he is in the truths of faith, and that he is so far in the truths of faith as he is in the good of love; consequently that man is so far in the light of heaven as he is in the good of love.

5412. *Jacob sent not with his brethren.* That this signifies that they were without that medium, may be evident from what has just now been said.

5413. *For he said, Peradventure mischief may befall him.* That this signifies that without the celestial of the spiritual, which is Joseph, it would perish, is evident from the signification of mischief befalling, as here perishing. This was said by the father because he loved him, and feared lest he should perish among his brethren, like Joseph; but these same words were adopted and presented in the Word on account of the internal sense, which is, that the medium with externals only, without the internal, would perish; for the medium is Benjamin, the externals are the sons of Jacob, and the internal is Joseph. Every medium with externals alone, without an internal, perishes; for the case with a medium is, that it exists from the internal, and hence also subsists from it; for it exists by the internal's looking into the external from the affection and end of associating the external with itself. Thus the medium is conjoined with the internal, and from the internal with the external, but not with the external without the internal. From this it is plain that the medium would perish if it were with the external alone without the internal. Moreover it is a general law, as well of the things of the spiritual world as of those of the natural world, that a prior thing can subsist with its prior, but not without it with its posterior, and that it would perish if it were with this alone. The reason is, that everything without connection with what is prior to itself, is without connection with the First, from Whom is all existence and subsistence.

5414. *And the sons of Israel came to buy among those that came.* That this signifies that he wished that spiritual truths should be procured by knowledges as well as other truths, is evident from the signification of the sons of Israel, as spiritual truths — for sons are truths, as may be seen above (n. 5403), and Israel is the celestial spiritual man from the natural (n. 4286, 4570, 4598), and thus the sons of Israel are spiritual truths in the natural; and from the signification of buying, as being procured; and from the

signification of coming among those that came, as in the same way as the other truths, which are procured by knowledges.

5415. *For the famine was in the land of Canaan.* That this signifies that there was desolation as to the things of the church in the natural, is evident from the signification of a famine, as a failing of knowledges, and hence desolation (see n. 3364, 5277, 5279, 5281, 5300, 5349, 5360, 5376); and from the signification of the land of Canaan, as the church (n. 3686, 3705, 4447); and because it is the church, it is also that which is of the church. Hence it is that by the famine being in the land of Canaan is signified desolation as to the things which are of the church. That it was in the natural, is because these things are predicated of the sons of Jacob, by whom are signified the things which are of the external church (n. 5409), and consequently which are of the church in the natural.

5416. Verses 6–8. *And Joseph he was the governor over the land; he it was that sold to all the people of the land; and Joseph's brethren came, and bowed down themselves to him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake rough things with them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren; but they knew not him.* "And Joseph he was the governor over the land" signifies that the celestial of the spiritual, or truth from the Divine, reigned in the natural where knowledges were; "he it was that sold to all the people of the land" signifies that from that was all appropriation; "and Joseph's brethren came" signifies the general truths of the church without mediation; "and bowed down themselves to him with their faces to the earth" signifies humiliation. "And Joseph saw his brethren, and he knew them" signifies perception and acknowledgment by the celestial of the spiritual; "but made himself strange unto them" sig-

nifies non-conjunction because without a medium; "and spake rough things with them" signifies hence also non-correspondence; "and he said unto them, Whence come ye?" signifies exploration. "And they said, From the land of Canaan" signifies that they were from the church; "to buy food" signifies to appropriate the truth of good. "And Joseph knew his brethren" signifies that those truths of the church appeared to the celestial of the spiritual from its light; "but they knew not him" signifies that truth from the Divine did not appear in the natural light which was not yet illumined by heavenly light.

5417. *And Joseph he was the governor over the land.* That this signifies that the celestial of the spiritual, or truth from the Divine, reigned in the natural where knowledges were, is evident from the representation of Joseph, as the celestial of the spiritual (see n. 4286, 4963, 5249, 5307, 5331, 5332) — that the celestial of the spiritual is truth from the Divine, will be seen below; and from the signification of a governor, as one who reigns; and from the signification of land, here the land of Egypt, as the natural mind, and thus the natural (n. 5276, 5278, 5280, 5288, 5301). That the celestial of the spiritual reigned in the natural where knowledges were, may be seen above (n. 5313), and also that Egypt in the internal sense is knowledge (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966). That the celestial of the spiritual is truth from the Divine, is because the Lord's internal Human, before it was fully glorified, as it was the receptacle of the Divine itself, was the celestial of the spiritual, which must so be called, because it cannot be expressed in any other words or forms of thought. This receptacle or recipient of the Divine is the same with truth from the Divine; that Joseph is that truth may be seen above (n. 4723, 4727).

5418. *He it was that sold to all the people of the land.* That this signifies that all appropriation is from him, is evident from the signification of selling, as appropriation (see

n. 5371, 5374); and from the signification of the people of the land, as the truths which are of the church (n. 2928), here in the natural (n. 5409).

5419. *And Joseph's brethren came.* That this signifies the general truths of the church without mediation, is evident from the signification of Joseph's brethren, as the general truths of the church — of which above (n. 5409). That they were without mediation, is because they were without Benjamin, who is the medium; that Benjamin is the medium, may be seen above (n. 5411, 5413).

5420. *And bowed down themselves to him with their faces to the earth.* That this signifies humiliation, is evident from the signification of bowing down themselves, as humiliation (see n. 2153), and of, with their faces to the earth, as the humiliation of adoration (n. 1999). By humiliation here is not meant humiliation from acknowledgment, and hence internal humiliation, but external humiliation, because it was in the presence of the governor of the land in accordance with established custom. That not internal but external humiliation is meant, is because there was not yet correspondence, and by correspondence conjunction. When the natural is in this state, it can indeed humble itself, even to the last degree, but only from acquired habit. It is the gesture without the genuine affection producing it, and thus it is of the body without its soul. Such is the humiliation here meant.

5421. *And Joseph saw his brethren, and he knew them.* That this signifies perception and recognition by the celestial of the spiritual, is evident from the signification of seeing, as perception (see n. 2150, 3764, 4567, 4723); from the representation of Joseph, as the celestial of the spiritual (n. 5417); and from the signification of his brethren, as the general truths of the church, also spoken of above (n. 5419); and from the signification of knowing, as recognition from perception. In regard to this recognition on the part of Joseph, and non-recognition on the part of his brethren, see below (n. 5422, 5427, 5428).

5422. *But made himself strange unto them.* That this signifies non-conjunction because without a medium, is evident from the signification of making himself strange, as here non-conjunction because without a medium; for one who is not in reciprocal conjunction, because without a medium, appears strange, just as internal truth, or truth immediately from the Divine, does to those who are in external truths. For this reason it is that Joseph made himself strange to his brethren, not because he was estranged, for he loved them, so that he turned from them and wept (verse 24); but the strangeness on their part, because of non-conjunction, is represented by his so bearing himself. As for example, where it is said in the Word that Jehovah or the Lord makes Himself strange to the people, opposes them, rejects them, condemns, casts into hell, punishes, and delights in such things, in the internal sense is meant that the people make themselves strange to Jehovah or the Lord, oppose Him, are in evils which reject them from His face, and which condemn them, cast them into hell, and punish them, and that such things never proceed from Jehovah or the Lord. But it is thus stated in the Word by reason of the appearance; for so it appears to the simple. The case is similar with internal truths, when they are viewed by external truths without conjunction by a medium; for then those truths appear altogether strange to external truths, and even sometimes opposite; when in fact the opposition is not in the internal, but in the external truths; for these without conjunction by a medium cannot view the former except from the light of the world separate from the light of heaven, and consequently as strange to them. But in regard to this matter more will be said in what follows.

5423. *And spake rough things with them.* That this signifies hence also non-correspondence, is evident from the same explanation that was given above of his making himself strange to them. To make one's self strange has re-

gard to affection which is of the will, and to speak roughly has regard to thought which is of the understanding, for in the internal sense to speak is to think (see n. 2271, 2287, 2619); and the internal appears strange to the external when there is no affection, and the internal appears to speak rough things when there is no correspondence. Correspondence is the appearing of the internal in the external, and its representation there; wherefore when there is not correspondence, there is no appearing of the internal in the external, and accordingly no representation of it therein. Hence is the roughness.

5424. *And he said unto them, Whence come ye?* That this signifies exploration, is evident without explanation.

5425. *And they said, From the land of Canaan:* That this signifies that they were of the church, is manifest from the signification of the land of Canaan, as the church (see n. 3686, 3705, 4447).

5426. *To buy food.* That this signifies to appropriate the truth of good, is evident from the signification of buying, as appropriating to themselves (see n. 4397, 5374, 5406, 5410); and from the signification of food, as the truth of good (n. 5293, 5340, 5342).

5427. *And Joseph knew his brethren.* That this signifies that those truths of the church appeared to the celestial of the spiritual from its light, is evident from the signification of knowing, as perceiving, seeing, and thus appearing; and from the representation of Joseph, as the celestial of the spiritual — of which above; and from the signification of his brethren, as the general truths of the church — of which also above (n. 5409, 5419). And because by Joseph's knowing his brethren is signified that the general truths of the church appeared to the celestial of the spiritual, it follows that they appeared from the light in which the celestial of the spiritual was, thus from the celestial light of the spiritual. From this light, which is truth from the Divine (n. 5417), appear all and each of the truths which

are below, or which are in the natural; but not the converse, if there is not a medium, still less if there is not correspondence and by correspondence conjunction. This may be evident from the fact, that the angels who are in the heavens, and thus in the light of heaven, can see everything that is taking place in the world of spirits, which world is next beneath the heavens, and also everything that is taking place in the lower earth, and even in hell; but
2 not the converse. It is also the case that the angels of a higher heaven can see all that is going on below them in a lower heaven; but not the converse, unless there is a medium. There are also mediate spirits by whom communication is effected to and fro. When therefore they who are below, if they have no medium, and still more if they have no correspondence, look into the light of heaven, they see nothing at all, but everything there appears in darkness; when yet they who are there are in the clearest day. This may be illustrated by this single experience. There appeared to me a great city, in which were thousands upon thousands of various objects, all pleasing and beautiful. I saw them because a medium was given me, but the spirits who were with me, being without a medium, could not see the least thing there; and it was said that they who are not in correspondence, even if they are in the city, do not per-
3 ceive a single thing therein. This is as it is with the interior man, or his spirit, which is also called the soul, and which can see everything that exists and takes place in the exterior man; but not the converse, unless there is correspondence and a medium. Consequently, to the exterior man which is not in correspondence, the interior appears as nothing, so much so that when anything is said about the interior man, it appears to the exterior either so obscure that he is unwilling even to look in that direction, or else it appears as naught and not to be credited. But when there is correspondence, then the exterior man sees through a medium what is going on in the interior; for the light

which the interior man has flows through the medium into the light which the exterior has, that is, heavenly light flows into natural light, and illumines it; from which illumining that which exists in the interior man is apparent. In this way the exterior or natural man has intelligence and wisdom. But if there is not a medium, and especially if there is not correspondence, then the interior man sees and perceives what is going on in the exterior, and in a measure leads it; but not the converse. While if there is contrariety, that is to say, if the exterior man entirely perverts or extinguishes what flows in through the interior, the interior man is then deprived of his light which is from heaven, and communication heavenward is closed to him; but communication to the exterior man from hell is opened. On this subject more will be seen in what now follows.

5428. *But they knew not him.* That this signifies that truth from the Divine did not appear in the natural light which was not yet illumined by heavenly light, may be evident from what immediately precedes; for since by Joseph's knowing his brethren is signified that the general truths of the church appeared to the celestial of the spiritual from its light, it follows that by their not knowing him is signified that the celestial of the spiritual, or truth from the Divine, did not appear to the general truths of the church in the natural light which was not yet illumined by heavenly light. How this matter stands is plain indeed from what was said just above; but as it is an arcanum, we may illustrate it by examples — as for instance by the glory of heaven. They who think about the glory of heaven from natural light unillumined by the light of heaven, because without a medium, and all the more if there is no correspondence, can form no other idea of it than such as they may have of the glory of the world, as when they read the prophetic revelations, especially those of John in the Apocalypse, that all things in heaven are most magnificent. And if it be told them that the glory of heaven so

surpasses all the magnificence of the world that the latter can hardly be compared with it, and yet that this is not the glory of heaven, but the glory of heaven is the Divine which shines forth from every thing that appears there, and is the perception of Divine things, and hence wisdom — which glory is possessed only by those in heaven who regard that magnificence as nothing in comparison with wisdom, and attribute all wisdom to the Lord and none at all to themselves — when this glory of heaven is viewed by natural light without a medium, and all the more if there is no
2 correspondence, it is in no wise acknowledged. Let us take angelic power for another example. They who think about angelic power, especially about the power of the archangels mentioned in the Word, from natural light not illumined by the light of heaven, because without a medium, and particularly if there is not correspondence, cannot form any other idea of it than as of the power of the mighty in the world, namely, that they have thousands upon thousands of inferiors over whom they rule, and that eminence in heaven consists in such rule. And if they are told that angelic power indeed surpasses all the power of the mighty in the world, and that it is so great that one of the lesser angels can drive away myriads of the infernals and thrust them down into their hells, and that this is the reason why in the Word they are called powers and also dominions, while nevertheless the least of them is the greatest, that is, he is most powerful who believes, wills, and perceives that all power is from the Lord and none from himself, and thus they who are powers in heaven are utterly averse to all self-derived power — this too, when viewed by natural light without a medium, especially if
3 there is not correspondence, is not acknowledged. Let us take another example. He who looks at freedom from the natural without a medium, and especially if there is not correspondence, cannot know otherwise than that freedom consists in thinking and willing from himself, and in being

able to act unrestrainedly as he thinks and wills. Wherefore the natural man, in order that he may have whatever he thinks and wills, wishes to be the richest; and in order that he may be able to do whatever he thinks and wills, wishes to be the most powerful; and he believes that he would then be in the height of freedom, and hence in happiness itself. But if he is told that real freedom, which is called heavenly freedom, is not at all like this, but consists in willing nothing from self, but from the Lord, and also in thinking nothing from self, but from heaven, and hence that the angels are overwhelmed with sorrow and grief if permitted to think and to will from themselves, this is not acknowledged. From these examples it will to some extent be plain how it happens that truth from the Divine does not appear in natural light not yet illumined by heavenly light, which is signified by Joseph's brethren not knowing him.

5429. Verses 9–16. *And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are upright men; thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, We thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, ye are spies: hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be bound, and your words shall be proved, whether there be truth with you; or else by the life of Pharaoh surely ye are spies.* "And Joseph remembered the dreams which he dreamed of them" signifies that the celestial of the spiritual foresaw what would hap-

pen in regard to the general truths of the church in the natural; "and said unto them" signifies perception thence; "Ye are spies" signifies that they came only to seek gain; "to see the nakedness of the land ye are come" signifies that they would like nothing better than to know for themselves that there are not truths. "And they said unto him, Nay, my lord, we are upright men" * signifies that they are truths in themselves; "but to buy food are thy servants come" signifies that they are to be appropriated to the natural by means of good. "We are all one man's sons" signifies that those truths are from one origin; "we are upright men" signifies that thus they are truths in themselves; "thy servants are no spies" signifies that so it was not for the sake of gain. "And he said unto them, Nay, but to see the nakedness of the land ye are come" signifies that they do not care whether there be truths. "And they said, We thy servants are twelve brethren" signifies that all things of faith were thus conjoined together; "the sons of one man" signifies from one origin; "in the land of Canaan" signifies in the church; "and, behold, the youngest is this day with our father" signifies that there was also conjunction with spiritual good; "and one is not" signifies that the Divine spiritual from which it is, does not appear. "And Joseph said unto them" signifies perception concerning that matter; "That is it that I spake unto you" signifies that the truth is as I thought; "saying, ye are spies" signifies that they are in the truths of the church for the sake of gain; "hereby ye shall be proved" signifies it will be seen whether it is so; "by the life of Pharaoh" signifies of a certainty; "ye shall not go forth hence, except your youngest brother come hither" signifies that it must needs be that the truths with you are such, unless they are conjoined with spiritual good. "Send one of you, and let him fetch your brother" signifies if

* The words, "We are upright men," are inserted here in the Latin, but do not occur at this place in the text.

only there is some conjunction with that good; "and ye shall be bound" signifies even though there is separation in all other respects; "and your words shall be proved, whether there be truth with you" signifies that it will then be so; "or else by the life of Pharaoh surely ye are spies" signifies otherwise it is certain that you have truths only for the sake of gain.

5430. *And Joseph remembered the dreams which he dreamed of them.* That this signifies that the celestial of the spiritual foresaw what would happen in regard to the general truths of the church in the natural, is evident from the signification of remembering, as presence, for the thing which is remembered becomes present — that to be remembered is predicated of foresight may be seen above (n. 3966); and from the representation of Joseph, as the celestial of the spiritual, of which often above; and from the signification of dreams, as foresight, prediction, and the event (see n. 3698, 5091, 5092, 5104); here therefore foresight of what would happen to the general truths of the church in the natural, since those truths are signified by the sons of Jacob (n. 5409, 5419). Wherefore also it is said, which he dreamed of them.

5431. *And said unto them.* That this signifies perception thence, is manifest from the signification of saying, as perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509).

5432. *Ye are spies.* That this signifies only to seek gain, is evident from the signification of spies, as to seek gain. That nothing else is signified in the internal sense by spies, is manifest from the series, for in the internal sense the truths of the church are treated of, that they are to be appropriated to the natural, and that they cannot be appropriated to it except by influx from the celestial of the spiritual through a medium. Those truths of the church are the sons of Jacob, or Joseph's brethren, the celestial of the spiritual is Joseph, and the medium is Benjamin. As

to this it has been told above (n. 5402) that the truths of faith of the church, which are called doctrinals, when learned in early life, are taken into the mind and committed to memory just as any other knowledges, and remain as such until man begins to look into them with his own eyes, and see whether they be true, and after seeing that they are, wills to act according to them. This looking into them and this will make them no longer mere knowledges, but precepts of life, and at length the life; for thus they enter into the
2 life, to which they are appropriated. They who have arrived at maturity, and still more they who have arrived at old age, and have not looked into the truths of the church, which are called doctrinals, with their own eyes, and seen whether they be true, and then been willing to live according to them, retain them merely as they do all other knowledges, only in their natural memory, and thence on their lips; and when they utter them, they utter them not from their interior man or out of the heart, but only from the exterior man and out of the mouth. When a man is in this state, he cannot at all believe that the truths of the church are true, although it seems to him that he so believes. The reason why it seems to him that he believes them to be true, is, that he relies on others, and has confirmed in himself the teachings of others. It is very easy to confirm things taken from others, whether they are true or false;
3 for it needs nothing but ingenuity. These truths of the church, or they who are in this manner in the truths of the church, are signified by spies coming to see the nakedness of the land. For they do not believe the doctrinals of their church from any affection for truth, but from an affection for winning honors or getting gain; wherefore in themselves they believe scarce anything, for the most part denying it all at heart, and regarding those doctrinals as a merchant does his merchandise; and they then appear to themselves learned and wise, when from themselves they see that truths are not truths, and yet can persuade the

common people that they are truths. That many of the leaders in the church are of this character, is very manifest from them in the other life; for there, wherever they go, they are in the sphere of their affections and thoughts thence, which sphere is manifestly perceived by others, and from it is sensibly known what has been the quality of their affection for truth, and the quality of their faith. In the world this is not made manifest, for there is not there any spiritual perception of such things; and this being so they do not expose themselves, for they would be deprived of their gain. That they are spies, may be evident enough 4
from this, that such persons look for nothing but faults in those who are in truths from good, in order that they may accuse and condemn them. Are such persons, whether of the so-called Papists, or of the Reformed, or Quakers, or Socinians, or Jews, when they have once confirmed in themselves the doctrinals of their church, anything but spies? They ridicule and condemn the veriest truths, if in any other church than their own; for they do not comprehend that truths are true. The reason of this is, that they have no affection for truth for its own sake, still less for the sake of the life, but only for the sake of gain. Such men also when they read the Word scan it with the sole end of confirming the doctrinals they have learned, for the sake of gain; and some of them scan the Word that they may see the nakedness of the land, that is, may see that the truths of the church are not truths, but only serviceable for persuading others that they are truths, for the sake of gain to themselves. They however who are in affection for truth 5
for the sake of truth and of life, consequently for the sake of the Lord's kingdom, have faith indeed in the doctrinals of the church; but still they scan the Word for no other end than for the truth, from which their faith and their conscience are formed. If any one tells them that they ought to stay in the doctrinals of the church in which they were born, they think that if they had been born in Judaism,

Socinianism, Quakerism, Christian Gentilism, or even out of the church, the same thing would have been told them by those who are in those beliefs; and that it is everywhere said, Here is the church, here is the church, here are truths and nowhere else; and that this being so, the Word should be scanned with devout prayer to the Lord for enlightenment. Such do not disturb any one within the church, nor ever condemn others, knowing that every one who is a church lives from his faith.

5433. *To see the nakedness of the land ye are come.* That this signifies that they would like nothing better than to know for themselves that there are not truths, is evident from the signification of coming to see, as desiring to know that it is so, and accordingly that they would like nothing better than to know; and from the signification of nakedness, as without truths, thus that there are not truths, of which in what follows; and from the signification of land, as the church (see n. 566, 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535); here therefore the nakedness of the land means the want of truths in the church. That nakedness signifies deprived of truths, or without truths, is because garments in general signify truths, and every specific garment signifies some particular truth (see n. 2576, 3301, 4545, 4677, 4741, 4742, 4763, 5248, 5319). Hence nakedness signifies being without truths, as will also
2 be seen below from passages taken from the Word. How it is in regard to these things, is plain from what was said just above (n. 5432), that they who learn truths not for the sake of truth and of life, but for the sake of gain, cannot but think in themselves that the truths of the church are not truths. The reason is, that affection for gain is an earthly affection, and affection for truth is a spiritual affection. One or the other must have the dominion, for no man can serve two masters. Therefore where one affection is, the other is not; thus where there is affection for truth, there is not affection for gain; and where there is affection

for gain, there is not affection for truth. Consequently, if affection for gain has dominion, it must needs be that nothing is more desired than that truths should not be truths, and yet nothing more than that they should be believed to be truths by others; for if the internal man looks downward to earthly things, and places everything in them, it is impossible for him to look upward, and to place anything in heavenly things, inasmuch as the earthly things entirely absorb and stifle them. The reason is, that the angels of heaven cannot be with man in earthly things, and therefore they draw back, and the infernal spirits then come near, who cannot be with man in heavenly things. Hence heavenly things are of no importance to him, while earthly things are everything; and when earthly things are everything to him, he believes himself to be more learned and wise than any one else, in that he denies in himself the truths of the church, saying in heart that they are for the simple. He must therefore be either in earthly affection or in heavenly affection, since he cannot be at the same time with the angels of heaven and with the infernals; for he would then hang between heaven and hell. But when he is in the affection for truth for the sake of truth, that is, for the sake of the Lord's kingdom, where the Divine truth is, thus for the sake of the Lord Himself, he is then among angels; nor does he then despise gain, so far as it is useful for his life in the world; but he has as an end, not gain, but uses therefrom, which he looks upon as mediate ends to the final heavenly end, and thus he does not set his heart upon gain. That nakedness signifies to be without 3
truths, may be evident from other passages in the Word — as in the Apocalypse: *To the angel of the church of the Laodiceans write: Because thou sayest, I am rich, and increased in goods, so that I have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked* (iii. 17) — where naked means in want of truth. In the same: *I counsel thee to buy of Me gold pu-*

rified in the fire, [*that thou mayest be rich,*] *and white garments, that thou mayest be clothed, and the shame of thy nakedness do not appear* (iii. 18). To buy gold stands for procuring and appropriating good to one's self, that thou mayest be rich, for being in celestial and spiritual good, white garments for spiritual truths, the shame of thy nakedness for being without goods and truths. That to buy is to procure and to appropriate to one's self, may be seen above (n. 5374); also that gold is celestial and spiritual good (n. 1551, 1552), that garments are truths (n. 1073, 2576, 4545, 4763, 5248, 5319), and that white is predicated of truth, because from the light of heaven (n. 3301, 3993,
4 4007, 5319). Again: *Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked* (xvi. 15). He that keepeth his garments stands for him that keepeth truth; lest he walk naked, for being without truths. In Matthew: *The King shall say unto them on His right hand . . . I was naked, and ye clothed Me;* and to them on His left, *I was naked, and ye clothed Me not* (xxv. 36, 43) — where naked stands for the good who acknowledge that there is nothing of good and truth in them-
5 selves (n. 4958). In Isaiah: *Is not this the fast . . . to break thy bread to the hungry, and that thou bring the afflicted that are cast out to thy house? when thou seest the naked, that thou cover him?* (lviii. 7) — where the meaning is similar. In Jeremiah: *Jerusalem hath sinned a sin; therefore she is become as an unclean thing: all that honored her despise her, because they have seen her nakedness* (Lam. i. 8) — where nakedness means without truths. In Ezekiel: *Thou attainedst to ornament of ornaments; thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare. I spread My skirt over thee, and covered thy nakedness. . . . Thou hast not remembered the days of thy youth, when thou wast naked and bare* (xvi. 7,
6 8, 22). This is said of Jerusalem, by which is meant the Ancient Church, what it was when first established, and

what it afterward became — namely, that at first it was without truths, but afterward was instructed in them, and at last rejected them. Again: *If a man be just, and do judgment and justice . . . give his bread to the hungry, and cover the naked with a garment* (xviii. 5, 7) — where to cover the naked with a garment is to instruct in truths those who desire them. In Hosea: *Lest I strip her naked, and show her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst* (ii. 3) — where stripping naked means depriving of truths. In Nahum: *I will show the nations thy nakedness, and the kingdoms thy shame* (iii. 5) — where showing the nations the nakedness stands for vileness; for all vileness is from want of truths, and all beauty is from possession of them (n. 4985, 5199).

5434. *And they said unto him, Nay, my lord, we are upright men.* That this signifies that they are true in themselves, is evident from the signification of saying to him, Nay, my lord, as that they did not come to seek gain, which is signified by Joseph's words, Ye are spies (see n. 5432), and that it was not so that they would like nothing better than to know for themselves that there are not truths, as signified by Joseph's words, *To see the nakedness of the land ye are come* (n. 5433); and from the signification of we are upright men, as that they are truths in themselves; for upright signifies truth, in the internal sense, in this as in many other passages of the Word. This meaning, that they are truths in themselves, follows from the series; for to those who have procured the truths of the church for themselves for the purpose of gain, truths indeed are not truths — as was shown above (n. 5433); but yet they may be truths in themselves, for the very truths of the church in general are signified by the sons of Jacob. That by upright men are meant truths in the abstract, is because in the internal sense everything is abstracted from person, and the idea of a person is turned into the idea of a thing (see

n. 5225, 5287). The reason of this is, that otherwise thought and speech therefrom must needs be drawn away and lowered from the thing itself and the consideration of it, to such things as relate to the person; and moreover thought and speech can in no other way become universal, and comprehend many things at the same time, still less innumerable and ineffable things, as is the case with angels. But still that abstract idea involves the persons who are in the things. Hence it is that by upright men are signified truths.

5435. *But to buy food are thy servants come.* That this signifies that they, namely those truths, are to be appropriated to the natural by means of good, is evident from the signification of servants, as things lower and relatively natural (see n. 2541, 3019, 3020, 5161, 5164, 5305), and hence also truths (n. 3409) — for truths are subject to good, and things which are subject are in the Word called servants — here therefore truths in the natural in respect to the celestial of the spiritual; and from the signification of buying, as being appropriated (n. 4397, 5374, 5406, 5410); and from the signification of food, as celestial and spiritual good (n. 5147), and also truth adjoined to good (n. 5340, 5342); here therefore truth to be adjoined to the natural by means of good, and thus to be appropriated. Truth is never appropriated to man otherwise than by means of good; but when it is so appropriated, then truth becomes good, since it then acts as one with it; for together they make as it were one body, the soul of which is good, the truths in that good being as it were the spiritual fibres which form the body. Wherefore by fibres are signified the inmost forms proceeding from good, and by nerves are signified truths (see n. 4303, 5189).

5436. *We are all one man's sons.* That this signifies that those truths are from one origin, is evident from the signification of sons, here the sons of Jacob, as truths in general — of which often before. That their being one

man's sons signifies that they are from one origin, is plain without explanation.

5437. *We are upright men.* That this signifies that thus they are truths in themselves, is evident from the signification of we are upright men, as being truths in themselves — of which just above (n. 5434).

5438. *Thy servants are no spies.* That this signifies that it was not for the sake of gain, is evident from the signification of spies, as they who are in the truths of the church for the sake of gain — as shown above (n. 5432); here that it was not so.

5439. *And he said unto them, Nay, but to see the nakedness of the land ye are come.* That this signifies that they did not care whether there be truths, is evident from the signification of coming to see the nakedness of the land, as liking nothing better than to know for themselves that there are not truths (see n. 5433); so too here, that they did not care whether there be truths.

5440. *And they said, We thy servants are twelve brethren.* That this signifies that all things of faith were thus conjoined together, is evident from the signification of twelve, as all things, and when as here predicated of the sons of Jacob, or of the tribes named after them, and also of the apostles, all things of faith in one complex (see n. 577, 2089, 2129, 2130, 2553, 3272, 3488, 3858, 3862, 3913, 3926, 3939, 4060); and from the signification of brethren, as conjunction by good; for when truths are conjoined by good, they take on as it were brotherhood among themselves. If without good they appear conjoined, yet they are not conjoined; for falsities of evils are always entering and disjoining them. The reason of this is, that they have not one origin from which they are derived, nor one end to which they are directed. The first and the last must be conjoined, that there may be conjunction; the first must be good from which they come, and the last must be good to which they tend. And furthermore, in order

that truths may be conjoined, good must reign universally; for that which reigns universally, conjoins. That a brother means affection for good, and thus good, may be seen above (n. 2360, 2524, 3303, 3459, 3803, 3815, 4121).

5441. *The sons of one man.* That this signifies from one origin, is evident from what was said just above (see n. 5436), where similar words occur.

5442. *In the land of Canaan.* That this signifies in the church, is evident from the signification of the land of Canaan, as the Lord's kingdom and the church (see n. 1413, 1437, 1607, 3038, 3481, 3686, 3705, 4447).

5443. *And, behold, the youngest is this day with our father.* That this signifies that there was also conjunction with spiritual good, is evident from the representation of Benjamin, who is here the youngest, as a conjoining medium — of which in what follows; and from the representation of Jacob, here Israel, who is the father, as spiritual good (n. 3654, 4588). That Benjamin is the spiritual of the celestial, which is a medium, may be seen above (n. 4592, 5411, 5413, 5419); that is, a medium between the natural, or the things which are of the natural, and the celestial of the spiritual, which is Joseph. And as Benjamin is a medium, and Israel spiritual good, therefore by the words, Behold, the youngest is this day with our father, is signified conjunction with spiritual good.

5444. *And one is not.* That this signifies that the Divine spiritual, which is the source, does not appear, is evident from the representation of Joseph, who is the one here, as the celestial of the spiritual, or what is the same thing, the Divine spiritual, or truth from the Divine (see n. 3969, 4286, 4592, 4723, 4727, 4963, 5249, 5307, 5331, 5332, 5417) — and because all conjunction of truth in the natural proceeds from the Divine spiritual, it is called the Divine spiritual which is the source; and from the signification of is not, as that it does not appear; for it was, but did not appear to them, because the medium, which is Benjamin, was not there.

5445. *And Joseph said unto them.* That this signifies perception concerning that matter, namely, concerning the things which his brethren spake, is evident from the signification of saying in the historicals of the Word, as perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509).

5446. *That is it that I spake unto you.* That this signifies that the truth is as I thought, is evident from the signification of speaking, as thinking (see n. 2271, 2287, 2619); that it signifies that this is the truth, is plain without explanation.

5447. *Saying, ye are spies.* That this signifies that they are in the truths of the church for the sake of gain, is evident from the signification of spies, as those who are in the truths of the church only to seek gain (n. 5432, 5438).

5448. *Hereby ye shall be proved.* That this signifies that it will be seen whether it is so, is evident without explanation.

5449. *By the life of Pharaoh.* That this signifies of a certainty, is evident from this, that "by the life of Pharaoh" is a form of emphatic assertion, thus implying that it is certain. Joseph knew indeed that they were not spies, and that they did not come to see the nakedness of the land; yet he so asserted, because in the internal sense it was certain that the truths of the church, in whomsoever they are, without conjunction by good with the interior man, have for an end nothing but gain; but when they are conjoined by good with the interior man, they have for an end good and truth itself, and thus the church, the Lord's kingdom, and the Lord Himself; and when they have these for an end, then as much gain falls to their share as is needed — according to the Lord's words in Matthew: *Seek ye first the kingdom of God and His justice, and all things shall be added unto you* (vi. 33).

5450. *Ye shall not go forth hence, except your youngest brother come hither.* That this signifies that it must needs

be that the truths with you are such, unless conjoined with spiritual good, cannot be so well explained according to the significations of the words themselves; but this meaning results therefrom; for conjunction with spiritual good is here signified by the youngest brother (see n. 5443).

5451. *Send one of you, and let him fetch your brother.* That this signifies if only there is some conjunction with that good, is evident from the signification of your brother, namely, the youngest, as conjunction with spiritual good — as just above (n. 5450a); and from the signification of sending one and fetching him, as, if only there is some conjunction; for something of doubt is expressed.

5452. *And ye shall be bound.* That this signifies even though there is separation in all other respects, is evident from the signification of binding, as here being separated; for he who is kept bound is separated, namely, from spiritual good, which is signified by the father Israel.

5453. *And your words shall be proved, whether there be truth with you.* That this signifies that it will then be so, is evident from the signification of words being proved, and whether there is truth, as that it is certain that it will then be as they said. The certainty has reference to the things which were told by them, and are contained in the internal sense — regarding which see above (n. 5434–5444).

5454. *Or else by the life of Pharaoh surely ye are spies.* That this signifies that otherwise it is certain that you have truths only for the sake of gain, is evident from the signification of, by the life of Pharaoh, as of a certainty (see n. 5449); and from the signification of spies, as they who are in the truths of the church only to seek gain (n. 5432, 5438, 5447). A further explanation of these and the immediately preceding words is omitted, because they have been explained already in a general way, and they are moreover such as cannot fall distinctly into the understanding; for general things must previously be in the understanding, and then first particular things may come in

under them, such as are contained in the preceding words. If the generals have not been first received, the particulars are not admitted, and even cause tedium; for there can be no affection for particulars, unless generals have previously entered with affection.

5455. Verses 17–20. *And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God: If ye be upright men, let one of your brethren be bound in the house of your ward; and go ye, carry grain for the famine of your houses: and bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.* "And he put them all together into ward" signifies separation from itself; "three days" signifies to full extent. "And Joseph said unto them the third day" signifies perception of the celestial of the spiritual concerning those truths separated from itself, when it was fulfilled; "This do, and live; for I fear God" signifies that so it shall be if they have life from the Divine; "if ye be upright men" signifies if they are truths in themselves; "let one of your brethren be bound in the house of your ward" signifies that faith in the will shall be separated; "and go ye, carry grain for the famine of your houses" signifies that in the meantime they are free to consult for themselves; "and bring your youngest brother unto me" signifies until a medium is present; "so shall your words be verified" signifies that then it will be with truths as it was declared; "and ye shall not die" signifies that in this way truths will have life. "And they did so" signifies the end of this state.

5456. *And he put them all together into ward.* That this signifies separation from itself, is evident from the signification of putting together into ward, as rejection, and thus separation (see n. 5083, 5101).

5457. *Three days.* That this signifies to full extent, is evident from the signification of three days, as from beginning to end, and thus what is full (see n. 2788, 4495); for

it is a new state that is now described. The whole of that state is signified by three days; and the last of it, and so what is new, is signified by the third day, as presently follows.

5458. *And Joseph said unto them the third day.* That this signifies the perception of the celestial of the spiritual concerning those truths separated from itself, when it was fulfilled, is evident from the signification of saying, as perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2619, 3509); and from the representation of the sons of Jacob, as the truths of the church in general, of which above, here those truths separated from the celestial of the spiritual (n. 5436); from the representation of Joseph, as the celestial of the spiritual, of which also above; and from the signification of the third day, as the last of a state when what is new begins (n. 5159, 5457), and thus when it was fulfilled. From this it is plain that by Joseph's saying unto them the third day, is signified the perception of the celestial of the spiritual concerning those truths separated from itself, when it was fulfilled.

5459. *This do, and live; for I fear God.* That this signifies that so it shall be if they have life from the Divine, is evident from the signification of this do, as that so it shall be; and from the signification of, and live, as that they, namely the truths which are signified here by the sons of Jacob, shall have life; and from the signification of, I fear God, as from the Divine. For by Joseph is represented the Lord as to truth from the Divine, which is the same with the celestial of the spiritual; wherefore by "I" is here signified in the supreme sense truth from the Divine, and by "God" the Divine itself which is in the celestial of the spiritual, or the Divine which is in truth. By fearing in the supreme sense, when predicated of the Lord, is not signified fear, but love; so too by fear of God is everywhere signified in the Word, love to God. For love to God is according to the subjects: it becomes fear with

those who are in external worship without internal, it becomes holy fear with those who are in spiritual worship, and it becomes love in which is holy reverence with those who are in celestial worship; but in the Lord there was not fear, but pure love. From this it may be evident that by, I fear God, when predicated of the Lord, is signified Divine love, and thus the Divine.

5460. *If ye be upright men.* That this signifies if they are truths in themselves, is evident from the signification of being upright men, as that they are truths in themselves — of which above (n. 5434, 5437).

5461. *Let one of your brethren be bound in the house of your ward.* That this signifies that faith in the will shall be separated, is evident from the representation of Simeon, who is the one of their brethren who was to be bound (verse 24), as faith in the will (see n. 3869–3872, 4497, 4502, 4503); and from the signification of being bound in the house of your ward, as being separated (n. 5083, 5101, 5452, 5456). With this matter it is thus: when faith in the will, or the will of doing the truth which is of faith, is separated from those who are in the truths of the church, then connection with the Divine is so slight that it is hardly more than acknowledgment; for the influx of the Divine from the Lord with the regenerate man is into good and thence into truth, or what is the same, into the will and thence into the understanding. As far therefore as the man who is in the truths of faith receives good from the Lord, so far the Lord forms in him a new will in his intellectual part — that it is in the intellectual part may be seen above (n. 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113); and so far the Lord flows in, and causes the affection for doing good, that is, for exercising charity toward the neighbor. From these things it may be evident what is meant by faith in the will, which is represented by Simeon, being separated, before the medium, which is Benjamin, became present.

5462. *And go ye, carry grain for the famine of your houses.* That this signifies that in the meantime they are free to consult for themselves, is evident from the signification of, go ye, after their being bound and one of them held in their stead, as that in the meantime they were free; and from the signification of grain, as truth (see n. 5276, 5280, 5292); and from the signification of famine, as the failing of knowledges, and desolation (n. 5360, 5376); and from the signification of your houses, as the habitations where were the truths of each in particular, thus the natural mind. That a house means the natural mind, may be seen above (n. 4973, 5023), and that the truths which are here represented by the sons of Jacob are of the external church, thus in the natural (n. 5401, 5415, 5428). From these significations taken together it may be evident that by carrying grain for the famine of your houses, is signified that in the desolation of truth in which they are, they may consult for themselves and their own.

5463. *And bring your youngest brother unto me.* That this signifies until a medium is present, is evident from the representation of Benjamin, as a medium between the celestial of the spiritual and the natural — of which above (n. 5411, 5443).

5464. *So shall your words be verified.* That this signifies that then it will be with truths as it was declared, may be evident without being explained. What they declared concerning themselves, and consequently concerning the truths of the church which they represented, may be seen above (n. 5434–5444). With this the case is, that they who are in the truths of the church only for the sake of gain can, equally as others, declare how it is with truths — as for example, that truths are not appropriated to any one unless they are conjoined with the interior man; nay, that they cannot be conjoined therewith except by good, and that not before do truths have life. These and such like things they sometimes see equally as well as others, and

sometimes in appearance more clearly than others; but this is only when they are talking about them with others. When however they talk with themselves, thus with their interior man, that is, when they think, then they who are in the truths of the church only for the sake of gain see the contrary; and yet though they see the contrary, and in heart deny truths, they can still persuade others that the thing is so, and even that they themselves are thus in truths. The lust for gain, honor, and reputation for their own sake, adopts all means of persuading, and none more readily than such things as in themselves are true; for these have in them a hidden power of attracting minds. With such ability of understanding whether things are true every one is endowed, of whatever quality, if not foolishly stupid, to the end that by means of the intellectual part he may be reformed and regenerated. But when he has gone off into perverse ways, and entirely rejected what is of the faith of the church, then, though he has the same faculty for understanding truths, he no longer wishes to understand them, but turns away as soon as he hears them.

5465. *And ye shall not die.* That this signifies that in this way truths will have life, namely, when the truths are as declared, is evident from the signification of, ye shall not die, as that ye shall live, and thus that the truths which are represented by them will have life.

5466. *And they did so.* That this signifies the end of this state, is evident from the signification of doing, or done, as the end of a prior state, and involving the beginning of a following one (see n. 4979, 4987, 4999, 5074). It is needless to explain these matters more at length, for the same reason that was given above (n. 5454). Yet it should be known that they contain in them ineffable arcana, which shine forth from the several words in the heavens, though not the least of them appears before man. The holiness which is sometimes perceived with man when he reads the Word has many such arcana in it; for in the

holiness by which man is affected, lie hidden innumerable things which are not open before him.

5467. Verses 21–24. *And they said every man to his brother, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hearken? therefore also, behold, his blood is required. And they knew not that Joseph heard them; for there was an interpreter between them. And he turned himself about from them, and wept; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes.* "And they said every man to his brother" signifies perception concerning the cause; "We are verily guilty concerning our brother" signifies that they are to blame because they have alienated the internal by non-reception of good; "in that we saw the distress of his soul" signifies the state of the internal in regard to good when it was alienated; "when he besought us, and we would not hear" signifies its continual entreaty without reception. "And Reuben answered them, saying" signifies perception still from faith in doctrine and in the understanding; "Spake I not unto you, saying" signifies the degree of perception thence; "Do not sin against the child" signifies that they should not be disjoined; "and ye would not hearken" signifies non-reception; "therefore also, behold, his blood is required" signifies the stings of conscience thence. "And they knew not that Joseph heard them" signifies that from the natural light in which those truths are, it is not believed that from spiritual light all things are apparent; "for there was an interpreter between them" signifies that then spiritual things are apprehended quite differently. "And he turned himself about from them" signifies somewhat of drawing back; "and wept" signifies mercy; "and he returned to them, and

spake to them" signifies influx; "and took Simeon from among them" signifies faith in the will; "and bound him" signifies separation; "before their eyes" signifies to apperception.

5468. *And they said every man to his brother.* That this signifies perception concerning the cause, is evident from the signification of saying in the historicals of the Word, as perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509); and from the signification of every man to his brother, as mutually (n. 4725). The reason why their saying every man to his brother signifies here perception concerning the cause, namely, why Joseph spake roughly to them, calling them spies, and kept them in ward three days, is, that in the verses which now follow their mutual discussion treats of the cause; wherefore perception concerning this is signified.

5469. *We are verily guilty concerning our brother.* That this signifies that they are to blame because they have alienated the internal by non-reception of good, is evident from the signification of being guilty, as being to blame, and under imputation of the rejection of good and truth (see n. 3400); and from the representation of Joseph, who is the brother concerning whom they were guilty, as the internal that they rejected or alienated. For by Joseph and Benjamin is represented the internal of the church, but by the ten other sons of Jacob its external; for Rachel, who was the mother of Joseph and Benjamin, is affection for interior truth, and Leah is affection for exterior truth (see n. 3758, 3782, 3793, 3819). In this chapter by Joseph is represented the celestial of the spiritual, or truth from the Divine, which is the internal; by Benjamin the spiritual of the celestial, which is the medium proceeding thence; and by the ten other sons of Jacob the truths of the external church, thus truths in the natural — as has often been said above. The chapter treats also of the conjunction of the internal of the church with its external, in general and par-

ticular; for every man must be the church in particular, in order to be a part of the general church. But in the supreme sense the subject is the Lord, how He united the internal with the external in His Human, that He might make it Divine.

5470. *In that we saw the distress of his soul.* That this signifies the state of the internal in the meantime when it was alienated, is evident from the signification of distress of soul, as the state in which the internal is when alienated from the external. With this state the case is, that the Lord continually flows in with man with good, and in good with truth; but man either receives or does not receive that influx. If he receives, it is well with him; but if he does not receive, it is ill with him. When he does not receive, if he then feels some anxiety, which is here meant by distress of soul, there is hope that he may be reformed; but if he has no feeling of anxiety, the hope vanishes. With every man there are two spirits from hell, and two angels from heaven; for man, being born in sins, can by no means live unless on one side he communicates with hell, and on the other with heaven: all his life is thence. When man is grown up, and begins to rule himself from himself, that is, when he seems to himself to will and to act from his own judgment, and to think and to conclude concerning the things of faith from his own understanding, if he then betakes himself to evils, the two spirits from hell draw near, and the two angels from heaven withdraw a little; but if he betakes himself to good, the two angels from heaven draw
2 near, and the two spirits from hell are removed. When therefore man betakes himself to evils, as is the case with many in youth, if he feels any anxiety when he reflects upon his having done wrong, it is an indication that he will still receive influx through the angels from heaven, and it is also an indication that he will afterward suffer himself to be reformed; but if he has no anxious feeling when he reflects upon his having done wrong, it is an indication that

he is no longer willing to receive influx through the angels from heaven, and also an indication that he will not afterward suffer himself to be reformed. Here, therefore, where the truths of the external church are treated of, which are represented by the ten sons of Jacob, the distress of soul in which Joseph was when removed from his brethren is described, and farther on, Reuben's warning them — whereby is signified that when this state had preceded, reformation or the conjunction of the internal with the external would afterward exist — of which conjunction in the following pages; for with those who are then in anxiety, there is an internal acknowledgment of evil, which when recalled by the Lord becomes confession, and finally repentance.

5471. *When he besought us, and we would not hear.* That this signifies his continual entreaty without reception, is evident from the signification of beseeching, as entreaty; since beseeching not to be alienated, when influx of good from the Divine is treated of, is an entreaty to be received; for the good which flows in from the Lord is continually urging and as it were entreating, but it rests with man for it to be received. Hence it is that beseeching not to be alienated, signifies continual entreaty. From this it follows that not to hear signifies not to be received. In the sense of the letter several are treated of, as the ten sons of Jacob, and Joseph; but in the internal sense these are included in one subject. The truths of the external church or in the natural, which are represented by the ten sons of Jacob, are the truths which are in the external man, and the celestial of the spiritual, which is represented by Joseph, is truth from the Divine in the internal man. It is similar in other historicals of the Word; for things are what are signified by persons, and the things themselves have reference to one subject.

5472. *And Reuben answered them, saying.* That this signifies perception still from faith in doctrine and in the understanding, is evident from the signification of answer-

ing or saying to his brethren, as perception — that saying means perception may be seen above (n. 5468); and from the representation of Reuben, as faith in doctrine and in the understanding, or the truth of doctrine by which good life can be attained (see n. 3861, 3866). Because here is described the entreaty of good, or of the Divine in good, to be received, mention is made of faith, in what manner it teaches concerning the reception of good; for when man recedes from good, if he feels any anxiety, it is not from any innate dictate, but from the faith which he has acquired from infancy, and which then dictates and causes that anxiety. This is the reason why Reuben, by whom that faith is represented, here speaks. It is called faith in doctrine and in the understanding, to distinguish it from faith in life and in the will, which faith is represented by Simeon.

5473. *Spake I not unto you, saying.* That this signifies the degree of perception thence, is evident from the signification of saying in the historicals of the Word, as perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509); and because speaking or saying is twice named here, and also just above, it is the degree of perception that is signified.

5474. *Do not sin against the child.* That this signifies that they should not be disjoined, namely, the external from the internal, is evident from the signification of sinning, as disjunction (see n. 5229), for all sin disjoins; and from the representation of Joseph, who is here the child, as the internal — as above (n. 5469).

5475. *And ye would not hearken.* That this signifies non-reception, is evident from the signification of hearing, or hearkening, as obeying (see n. 2542, 3869, 4652–4660, 5017); and because it is obeying, it is also receiving — as above (n. 5471); for one who obeys what faith dictates, receives. In this instance it is non-reception, because it is said, ye would not hearken.

5476. *Therefore also, behold, his blood is required.* That this signifies the stings of conscience thence, is evident from the signification of blood, as violence offered to good or to charity (see n. 374, 1005). When this violence or this blood is required [or searched out], it causes internal anxiety, which is called stings of conscience; but this is so only with those who have been in anxiety when they sinned (n. 5470).

5477. *And they knew not that Joseph heard them.* That this signifies that from the natural light in which those truths are, it is not believed that from spiritual light all things are apparent, is evident from the representation of the sons of Jacob, who knew not, as the truths of the external church, and thus truths in the natural — of which often before — whence follows the signification that from the natural light in which those truths are it is not believed; and from the representation of Joseph, as the celestial of the spiritual, which is in spiritual light. That from that light truths in the natural are apparent, is signified by Joseph's hearing them; for to hear signifies both to obey and to apperceive (see n. 5017), and thus that the truths in the natural were apparent from spiritual light, but not the converse. In regard to natural light and spiritual light the 2
case is this: natural light is from the sun of the world, and spiritual light is from the Sun of heaven, which is the Lord. All the truths of faith that man acquires from infancy are apprehended by means of such objects and ideas therefrom as are from the light of the world, and thus all and each are apprehended naturally; for all the ideas of man's thought, so long as he lives in the world, are founded upon such things as are in the world; and therefore if these were taken away from him, his thought would utterly perish. The man who is not regenerated is wholly ignorant that there is spiritual light, or even that there is light in heaven which has nothing in common with the light of the world, still less does he know that it is this light that makes

clear the ideas and objects which are from the light of the world, and enables man to think, conclude, and reflect. That spiritual light can do this, is because that light is wisdom itself which proceeds from the Lord, and this is presented as light before the sight of the angels in heaven. From this light appear all and each of the things which are below, or which are in man from natural light; but not the converse, unless man is regenerated, when the things which are of heaven, that is, which are of good and truth, by enlightenment from spiritual light appear in the natural as in a reflecting mirror. From this it is evident that the Lord, Who is light itself, sees all things and each in the thought and will of man, yea, in all nature, and that nothing what-
3 ever is hidden from Him. Thus it may now be manifest what it means that from the natural light in which those truths are, it is not believed that from spiritual light all things are apparent, as is signified by their not knowing that Joseph heard them. Joseph's knowing his brethren, and their not knowing him (verse 8 above), involves a similar meaning; for thereby is signified that those truths of the church appeared to the celestial of the spiritual from its light, and that truth from the Divine did not appear in the natural light not yet illumined by heavenly light (see n. 5427, 5428).

5478. *For there was an interpreter between them.* That this signifies that then spiritual things are apprehended quite differently, is evident from the signification of there being an interpreter between them, as that spiritual things are apprehended differently; for an interpreter translates the language of one into the language of another, and thus expounds his meaning to the apprehension of the other. Hence it is that by there being an interpreter between them is signified that then spiritual things are apprehended quite differently, namely, by those who are in the truths of the church not yet conjoined by good to the internal man. That the truths of the church are apprehended

by those who are in good, that is with whom those truths are conjoined to good, quite differently from what they are by those who are not in good, seems indeed like a paradox; but still it is the truth. For truths are spiritually apprehended by those who are in good, because they are in spiritual light; but they are apprehended naturally by those who are not in good, because they are in natural light. Hence truths on the part of those who are in good have truths continually conjoined with them; but on the part of those who are not in good they have conjoined with them very many fallacies, and also falsities. The reason of this is, that truths with those who are in good extend themselves into heaven; while truths with those who are not in good do not extend themselves into heaven. Hence truths with those who are in good are full, but with those who are not in good they are nearly empty. This fulness and this emptiness are not apparent to man so long as he lives in the world, but they are to angels. Did man but know how much of heaven there is in truths conjoined with good, he would feel very differently about faith.

5479. *And he turned himself about from them.* That this signifies somewhat of drawing back, is evident from the signification of turning himself about from them, when predicated of the influx of good from the Divine or the Lord, as somewhat of drawing back; for the Lord never turns Himself from any one, but moderates the influx of good according to the state of the man or angel. It is this moderating that is meant by drawing back.

5480. *And wept.* That this signifies mercy is evident from the signification of weeping, when predicated of the Lord, Who is here represented by Joseph, as being merciful. That weeping is expressive of grief and love, is well known, and consequently it is expressive of mercy or pity, for mercy is love grieving. The Divine love is therefore called mercy, because the human race of itself is in hell; and when man perceives this in himself, he implores mercy.

As weeping is also mercy in the internal sense, therefore in the Word weeping is sometimes predicated of Jehovah or the Lord — as in Isaiah: *I will weep with weeping for Jazer, for the vine of Sibmah; I will water thee with My tears, O Heshbon and Elealeh* (xvi. 9); and in Jeremiah: *I know the indignation* of Moab, *saith Jehovah, that it is not right. . . . Therefore will I howl for Moab, and I will cry out for all Moab. . . . With more than the weeping of Jazer will I weep for thee, O vine of Sibmah* (xlviii. 30–32). Moab stands for those who are in natural good, and suffer themselves to be led astray, and when led astray adulterate things that are good (see n. 2468); to howl, to cry out, and to weep over it stands for pitying and grieving. Likewise in Luke: *When* Jesus *drew nigh, He beheld the city, and wept over it* (xix. 41). Jerusalem, over which Jesus wept or which He pitied and over which He grieved, was not only the city Jerusalem, but also the church, the last day of which, when there would no longer be any charity nor consequently any faith, is meant in the internal sense; and hence from pity and grief He wept. That Jerusalem is the church, may be seen above (n. 2117, 3654).

5481. *And he returned to them, and spake to them.* That this signifies influx, is evident from the signification of returning to them and speaking to them after he had turned himself about from them, as influx; for the celestial of the spiritual or truth from the Divine, which is represented by Joseph, flows into the truths which are in the natural. This is expressed in the sense of the letter by returning to them and speaking to them. That speaking means also flowing in, may be seen above (n. 2951).

5482. *And took Simeon from among them.* That this signifies faith in the will, is evident from the representation of Simeon, as faith in the will (see n. 3869–3872, 4497, 4502, 4503). The reason why faith in the will was separated from them is, that there was not yet present a medium, which is represented by Benjamin; for truth flows in from

the Divine, which is represented by Joseph, through a medium into the good of faith, and through this into its truth, or what is the same, into the willing of truth, and through this into the understanding of truth, or what is still the same, into charity toward the neighbor, and through this into faith. No other way of influx is given with the man who is regenerated, nor is there any other way with the angels. This is by comparison like the inflow of the sun into earthly subjects. While it is producing them from the seed, and renewing them, it flows in with heat, as is the case in the time of spring and summer, and at the same time with light, and so produces them; but by light alone it produces nothing at all, as is plain from those subjects in winter time. Spiritual heat is the good of love, and spiritual light is the truth of faith; also spiritual heat in the subjects of the animal kingdom produces vital heat, and spiritual light produces life therefrom.

5483. *And bound him.* That this signifies separation, is evident from the signification of binding, as separation (see n. 5083, 5101, 5452, 5456).

5484. *Before their eyes.* That this signifies to apperception, is evident from the signification of eyes, as the understanding and apperception (see n. 2701, 4083, 4403–4421, 4523–4534).

5485. Verses 25–28. *Then Joseph commanded to fill their vessels with corn, and to restore every man's silver into his sack, and to give them provision for the way; and thus was it done unto them. And they lifted their grain upon their asses, and departed thence. And as one of them opened his sack to give his ass provender in the lodging place, he saw his silver; and, behold, it was in the mouth of his bag. And he said unto his brethren, My silver is restored; and, lo, it is even in my bag: and their heart failed them, and they turned trembling every man to his brother, saying, What is this that God hath done unto us?* "Then Joseph commanded" signifies influx from the celestial of the spir-

itual; "to fill their vessels with corn" signifies that the knowledges had good from truth bestowed on them; "and to restore every man's silver" signifies without any ability of theirs; "into his sack" signifies wherever there was a receptacle in the natural; "and to give them provision for the way" signifies and it would support the truths which they had; "and thus was it done unto them" signifies the effect. "And they lifted their grain upon their asses" signifies that truths were gathered into knowledge; "and departed thence" signifies life therefrom. "And as one of them opened his sack" signifies observation; "to give his ass provender in the lodging place" signifies when there was reflection upon the knowledges in the exterior natural; "he saw his silver" signifies perception that it was without any ability of their own; "and, behold, it was in the mouth of his bag" signifies that they were bestowed, and were stored up in the threshold of the exterior natural. "And he said unto his brethren" signifies common perception; "My silver is restored" signifies that there was no aid from them; "and, lo, it is even in my bag" signifies that it was in the exterior natural; "and their heart failed them" signifies fear; "and they turned trembling every man to his brother" signifies common terror; "saying, What is this that God hath done unto us?" signifies on account of so much of providence.

5486. *Then Joseph commanded.* That this signifies influx from the celestial of the spiritual, is evident from the signification of commanding, when predicated of the celestial of the spiritual, or of the internal in respect to the external, as influx — the internal commands in no other way than by influx, and then by arrangement to use; and from the representation of Joseph, as the celestial of the spiritual — of which often above.

5487. *To fill their vessels with corn.* That this signifies that the knowledges had good from truth bestowed on them, is evident from the signification of filling, as, because

it was free, being bestowed; and from the signification of vessels, as knowledges (see n. 3068, 3079); and from the signification of corn, as good from truth, or the good of truth (n. 5295).

5488. *And to restore every man's silver.* That this signifies without any ability of theirs, is evident from the signification of buying with silver, as procuring for one's self from one's own; here therefore to restore silver money is to bestow free, or without any ability of theirs — as also in Isaiah: *Ho, every one that thirsteth, come ye to the waters, and he that hath no silver: come ye, buy and eat; yea, come, buy wine and milk without silver and without price* (lv. 1).

5489. *Into his sack.* That this signifies wherever there was a receptacle in the natural, is evident from the signification of a sack, as a receptacle — of which in what follows; that it is in the natural, is because the subject is the truths and knowledges which are in the natural. Here a sack specifically signifies knowledge, for the reason that as a sack is a receptacle of corn, so knowledge is a receptacle of good, here of good which is from truth — as above (see n. 5487). Few know that knowledge is a receptacle of good, because few reflect upon such things, and yet it may be known from this: knowledges which enter into the memory are always introduced by some affection; those which are not introduced by any affection, do not become fixed there, but slip away. The reason of this is, that in affection there is life, but not in knowledges except through affection. From this it is plain that knowledges always have conjoined with them such things as are of affection, or what is the same, as are of some love, and consequently some good; for everything that is of love is called good, whether it be good or be thought to be so. Knowledges form therefore as it were a marriage with these goods. Consequently, when that good is aroused, the knowledge with which it is conjoined is also at once called up; and

conversely, when that knowledge is called to mind, the good conjoined with it also comes forth — as every one can
2 observe in himself if he chooses. This now is why with the unregenerate, who have rejected the good of charity, the knowledges which are the truths of the church have adjoined to them such things as are of the love of self and the world, thus evil things, which by reason of the enjoyment that is in them they call good, and also by sinister interpretations make out to be good. These knowledges come forth in proper appearance, when those loves reign universally, and according to the degree in which they reign. But with the regenerate the knowledges which are the truths of the church have joined to them such things as are of love toward the neighbor and love to God, and thus genuine goods. These are stored up by the Lord in the truths of the church with all who are regenerated; and therefore when the Lord instils into them a zeal for good, those truths come forth in their order; and when He instils a zeal for truth, that good is present and animates it. Thus it may be evident how it is with knowledges and truths, that they are receptacles of good.

5490. *And to give them provision for the way.* That this signifies, and that it [the good] would support the truths which they had, is evident from the signification of giving provision, as support; and from the signification of a way, as truth (see n. 627, 2333); here, however, "for the way" is so long as they were in that state, since to be on the way signifies a state of truth conjoined with good (n. 3123). By provision is also signified support from truth and good in David: *He rained down manna upon them to eat, and gave them the corn of the heavens. Man did eat the bread of the mighty: He sent them provision to the full* (Ps. lxxviii. 24, 25).

5491. *And thus was it done unto them.* That this signifies the effect, is evident without explanation.

5492. *And they lifted their grain upon their asses.* That

this signifies that truths were gathered into knowledge, is evident from the signification of grain, as truth (see n. 5276, 5280, 5292, 5402); and from the signification of asses, as the faculty for knowing (n. 2781). Hence it follows that by their lifting their grain upon their asses, is signified that truths were gathered into knowledge. That this is the signification of those words, seems strange to him who keeps his mind in the historic sense of the letter, especially if he believes that there is no other internal sense than that which first shines forth from the letter; for he says to himself, how can lifting grain upon their asses signify truths gathered into knowledge? But let him know that the literal sense of the Word passes into such a spiritual sense when it goes from man to the angels, or into heaven, and even passes into a still more remote sense when it goes to the inmost heaven, where all and each of the things of the Word pass into affections which are of love and charity, to which sense the internal sense serves for a plane. That the 2
historicals of the Word pass into another meaning when they are taken up into heaven, may be evident to him who concludes from reason, and who knows anything about the natural and the spiritual. He can see that to lift grain upon their asses is a purely natural act, and that there is nothing spiritual in it whatever; and he can also see that the angels who are in heaven, or they who are in the spiritual world, cannot take those words otherwise than spiritually, and that they are taken spiritually when in their place are understood their correspondences, namely, the truth of the church in place of grain, and the faculties of knowing, in the natural mind, in place of asses. That by asses in the Word are signified things that serve, and thus faculties of knowing — for these are serving faculties in respect to spiritual and rational — may be seen above (n. 2781). Hence also it is plain what angelic thought and speech are in respect to man's thought and speech — that angels' thought and speech are spiritual, but man's natural; and

that the former falls into the latter when it descends, and that the latter is turned into the former when it ascends. Unless this were so, there would be no communication at all of man with angels, or of the world with heaven.

5493. *And departed thence.* That this signifies life in consequence, is evident from the signification of going, as living (see n. 3335, 3690, 4882). The case is the same with going — that in the spiritual sense it is living — as with what was said just above (n. 5492).

5494. *And as one of them opened his sack.* That this signifies observation, is evident from the signification of a sack, as a receptacle in the natural (n. 5489, 5497), upon which good from truth was bestowed (n. 5487). That to open it means to observe, is plain from the series; for by the words which follow, to give his ass provender in the lodging place, is signified when they reflected upon the knowledges in the exterior natural.

5495. *To give his ass provender in the lodging place.* That this signifies when they reflected upon the knowledges in the exterior natural, is evident from the signification of giving his ass provender, as reflecting upon knowledges; for provender is the food with which asses are fed, consisting of straw and chaff, and hence it is all reflection upon knowledges, for that is what reflection chiefly feeds on — that an ass is the faculty of knowing or knowledge, may be seen just above (n. 5492); and from the signification of a lodging place, as the exterior natural. That a lodging place is here the exterior natural, cannot indeed be confirmed from parallel passages elsewhere in the Word, but still it can be confirmed from this, that knowledges are as it were in their lodging place when in the exterior natural. That the natural is twofold, exterior and interior, may be seen above (n. 5118). When knowledges are in the exterior natural, they communicate directly with the external senses of the body, and lie upon them as it were at rest. Hence it is that this natural is for knowledges a lodging place, or place for resting or for passing the night.

5496. *He saw his silver.* That this signifies apperception that it was without any ability of their own, is evident from the signification of seeing, as understanding and apperceiving (see n. 2150, 2325, 2807, 3764, 3863, 4403–4421, 4567, 4723, 5400); and from the signification of the silver which was restored, as without any power of theirs (n. 5488).

5497. *And, behold, it was in the mouth of his bag.* That this signifies that they were bestowed and were stored up in the threshold of the exterior natural, is evident from the signification of the mouth of the bag, as the threshold of the exterior natural. That they were stored up there, is implied, and that they were bestowed, follows from what is said before, that it was without any ability of their own. As the bag was the fore part of the sack, therefore nothing else is signified by it than the fore part of the receptacle, and thus the exterior natural, for this also is before; that a sack is a receptacle, may be seen above (n. 5489, 5494). In order that it may be known what the exterior and the interior natural are, it will be well to state it again briefly. A boy who is still in immaturity, cannot think from anything higher than the exterior natural; for he gathers his ideas from things of sense. But as he grows up, and from things of sense draws conclusions as to causes, he thus begins to think from the interior natural; for from things of sense he then forms some truths, which rise above the senses, but still remain within the things which are in nature. But when he becomes a young man, if as he then matures he cultivates his rational, he thus forms reasons from the things which are in the interior natural, which reasons are truths still higher, and as it were drawn out from the things which are in the interior natural. The ideas of thought from these are called in the learned world intellectual and immaterial ideas; while the ideas from the knowledges in both naturals, so far as they are derived from the world through the senses, are called ma-

terial ideas. In this way man mounts in his understanding from the world toward heaven. But still he does not come into heaven with his understanding, unless he receives good from the Lord, which is continually present and flowing in; and if he receives good, truths also are bestowed on him, for in good all truths find their abode; and according as truths are bestowed on him, so also is understanding, by reason of which he is in heaven.

5498. *And he said unto his brethren.* That this signifies common perception, is evident from the signification of saying, in the historicals of the Word, as perception — of which often before; and from the signification of, unto his brethren, as what is common, for that which is said to all becomes common.

5499. *My silver is restored.* That this signifies that there was no aid from them, is evident from the signification of restoring silver, as without any ability of theirs, or what is the same thing, that there was no aid from them — of which above (n. 5488, 5496).

5500. *And, lo, it is even in my bag.* That this signifies that it was in the exterior natural, is evident from the signification of bag, as the exterior natural — of which just above (n. 5497).

5501. *And their heart failed them.* That this signifies fear, is evident from the signification of the heart failing, as fear. That the failing of the heart means fear, is because the heart palpitates in fear.

5502. *And they turned trembling every man to his brother.* That this signifies common terror, is evident from the signification of trembling, as terror; and from the signification of every man to his brother, as what is common — as just above (n. 5498). That fear is expressed here twice, by the heart failing and by trembling, is because one expression has reference to the will, and the other to the understanding; for it is usual in the Word, especially the prophetic, to express one thing twice, only changing

the terms. He who does not know the mystery in it might suppose that it is a meaningless repetition; but yet this is not so, since one expression refers to good, and the other to truth; and because good is of the will and truth is of the understanding, one refers to the will and the other to the understanding. The reason is, that in the Word everything is holy, and the holiness is from the heavenly marriage, which is that of good and truth. Thence it is that heaven is in the Word, and consequently the Lord, Who is the all in all of heaven, insomuch that the Lord is the Word. The double name of the Lord, Jesus Christ, involves the same; the name Jesus expressing the Divine good, and the name Christ the Divine truth (see n. 3004, 3005, 3008, 3009). Hence it is plain also that the Lord is in all things of the Word, so much so that He is the Word itself. That a marriage of good and truth, or the heavenly marriage, is in every part of the Word, may be seen above (683, 793, 801, 2516, 2712, 5138). From this it may also be plainly concluded that man, if he hopes for heaven, must be not only in the truth which is of faith but also in the good which is of charity, and that otherwise there is no heaven in him.

5503. *Saying, What is this that God hath done unto us?* That this signifies on account of so much of providence, is evident from the signification of God's doing, as providence; for everything that God does can be expressed by no other word than providence. The reason of this is, that in everything that God or the Lord does, there is the eternal and the infinite, and these are in the word providence. Because they trembled, it is therefore signified on account of so much of providence.

5504. Verses 29–34. *And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them; saying, The man, the lord of the land, spake rough things with us, and took us for spies of the land. And we said unto him, We are upright men; we are no*

spies: we are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the land, said unto us, Hereby shall I know that ye are upright men: let one of your brethren remain with me, and take for the famine of your houses, and go: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are upright men: so will I give you your brother, and ye shall go about trading in the land. "And they came" signifies a successive state of reformation; "unto Jacob their father" signifies the good of natural truth; "unto the land of Canaan" signifies which is of the church; "and told him all that had befallen them" signifies reflection from the good of that truth upon the things which were hitherto provided; "saying" signifies perception; "the man, the lord of the land, spake" signifies the celestial of the spiritual reigning in the natural; "rough things with us" signifies non-conjunction therewith on account of non-correspondence; "and took us for spies of the land" signifies that it observed that the truths of the church were for seeking gain. "And we said unto him, We are upright men; we are no spies" signifies denial that they were in the truths of the church for the purpose of gain; "we are twelve brethren" signifies all truths in one complex; "sons of our father" signifies of one origin: "one is not" signifies that the Divine spiritual source does not appear; "and the youngest is this day with our father" signifies that from him is adjunction to spiritual good. "And the man, the lord of the land, said unto us" signifies apperception concerning the celestial of the spiritual reigning in the natural; "Hereby shall I know that ye are upright men" signifies that it is willing, if they are not in truths for the sake of gain; "let one of your brethren remain with me" signifies that faith in the will should be separated from them; "and take for the famine of your houses" signifies that in the meantime they may provide for themselves in that desolation; "and

go" signifies that so they may live; "and bring your youngest brother unto me" signifies that if there were a medium, there would be conjunction; "then shall I know that ye are no spies" signifies that then truths would no longer be for the purpose of gain; "but that ye are upright men" signifies that thus there would be correspondence; "so will I give you your brother" signifies that thus truths would become goods; "and ye shall go about trading in the land" signifies that thus truths will be made fruitful from good, and will all turn to use and profit.

5505. *And they came.* That this signifies a successive state of reformation, is evident from the signification of coming, to Jacob their father, as here a successive state of reformation; for by Jacob their father is represented the good of truth in the natural, and to come to this is to be reformed to that degree. For in the internal sense the subject is the truths of the church, which are represented by the sons of Jacob, how they were implanted in the natural, and afterward conjoined with the celestial of the spiritual; or what is the same, how truths in the external man were conjoined with truths from the Divine in the internal. From these things it is plain that by their coming is here signified a successive state of reformation.

5506. *Unto Jacob their father.* That this signifies the good of natural truth, is evident from the representation of Jacob, as the good of natural truth (see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538); and also from the signification of a father, as good (n. 3703). To come to this good is to be reformed to that extent. By this good afterward, when the medium which is Benjamin was added, conjunction was effected with the internal, which is Joseph.

5507. *Unto the land of Canaan.* That this signifies which is of the church, is evident from the signification of the land of Canaan, as the church (see n. 3705, 4447). The good of truth which is represented by Jacob is the good of the external church; but that which is represented by Israel is the good of the relatively internal church.

5508. *And told him all that had befallen them.* That this signifies reflection from the good of that truth upon the things which were hitherto provided, is evident from the signification of telling, as thinking and reflecting (see n. 2862), for what is told any one is thought of from reflection; and from the signification of all that had befallen, as what is of providence, or what is provided — of which in what follows. The reflection was from the good of truth, because they told Jacob their father, by whom the good of truth is represented (n. 5506). That the reflection was not from the truths which are represented by the sons of Jacob, as the sense of the letter implies, is because all the reflection and thence thought that the lower or exterior has, comes from the higher or interior, although it appears to come from the lower or exterior; and as the good of truth which Jacob represents is interior, therefore reflection from the
2 good of truth is signified. That the things which befell them are things which were of providence or which were provided, is because everything which befalls or happens, that in other words is called accidental, and ascribed to chance or fortune, is of providence. The Divine providence operates thus invisibly and incomprehensibly, in order that man may in freedom ascribe an event either to providence or to chance; for if providence should act visibly and comprehensibly, there would be danger of man's believing, from what he sees and comprehends, that it is of providence, and afterward changing to the contrary. Thus truth and falsity would be conjoined in the interior man, and truth would be profaned, which profanation carries eternal damnation with it. Therefore it is better for such a man to be kept in unbelief, than to be once in faith and
3 then to recede from it. This is what is meant in Isaiah: *Say to this people, Hearing hear ye, but understand not; and seeing see ye, but do not perceive. Make the heart of this people fat, and make their ears heavy, and cover their eyes; lest they see with their eyes, and hear with their ears,*

and their heart should understand, and they should turn again, and be healed (vi. 9, 10: John xii. 40). It is for this reason also that miracles are not wrought at this day, for these, like all visible and comprehensible things, would compel men to believe, and whatever compels takes away freedom; when yet all the reformation and regeneration of man is effected in his freedom. That which is not implanted in freedom does not stay. It is implanted in freedom, when man is in affection for good and truth (see n. 1937, 1947, 2744, 2870–2893, 3145, 3146, 3158, 4031). That so great miracles were wrought among the 4
posterity of Jacob, was for the sake of their being compelled to observe the statutes in their outward form; for this was sufficient for those who, being only in the representatives of a church, were in externals separate from internals, and therefore could not be reformed as to interiors; for they entirely rejected interior things, and hence they could not profane truths (n. 3147, 3398, 3399, 3480, 4680). Men like these could be compelled without danger of profaning what is holy. That man at this day ought to believe 5
what he does not see, is evident from the Lord's words to Thomas, in John: *Because thou hast seen Me,* Thomas, *thou hast believed: blessed are they who do not see, and yet believe* (xx. 29). That the things which happen, in other words which are ascribed to chance or fortune, are of the Divine providence, the church acknowledges indeed, but still does not believe; for who does not say, when he comes out of some great peril, to appearance by chance, that he has been preserved by God, and give God thanks? Also, when he is exalted to honors, and when he comes to wealth, he calls it a blessing from God. Thus the man of the church acknowledges that what happens is of providence, and still he does not believe it. But on this subject, by the Divine mercy of the Lord, more will be said elsewhere.

5509. *Saying.* That this signifies perception, is evident from the signification of saying in the historicals of the Word, as perceiving — as often shown above.

5510. *The man, the lord of the land, spake.* That this signifies the celestial of the spiritual reigning in the natural, is evident from the representation of Joseph, who is here the man, the lord of the land, as the celestial of the spiritual. Man is predicated of the spiritual, and lord of the celestial; for man in the internal sense is truth, and lord is good, and truth from the Divine is what is called spiritual, and good from the Divine is what is called celestial; and from the signification of land, here the land of Egypt, as the natural mind (see n. 5276, 5278, 5280, 5288, 5301). That the celestial of the spiritual, which is represented by Joseph, reigned in both naturals, is contained in the preceding chapter in the internal sense; it was to the end that this might be represented, that Joseph was appointed to be
2 over the land of Egypt. There are two things in the natural — knowledges and the truths of the church; of knowledges it has been shown that the celestial of the spiritual or truth from the Divine arranged them in order in the natural; and now the truths of the church, which are represented by the ten sons of Jacob, are treated of. Knowledges must be arranged in order in the natural before the truths of the church, because these are apprehended from the former; for nothing can enter man's understanding without ideas derived from such knowledges as he has acquired from infancy. Man does not know at all that every truth of the church, which is called a truth of faith, is founded upon his knowledges, and that he apprehends it, keeps it in the memory, and calls it out of the memory, by
3 ideas developed from the knowledges in him. In the other life the quality of those ideas is shown to the life to those who desire it; for such things are presented manifestly to the sight in the light of heaven; and then also it appears with what degrees of shade or with what rays of light they have held the truth of the doctrine of the church. In some that truth appears among falsities, in some among jests and scandals, in some among fallacies of the senses,

in some among seeming truths, and so on. If the man has been in good, that is, if he has lived a life of charity, then from that good, as from flame out of heaven, truths are illumined, and the fallacies of the senses which they are in are beautifully irradiated; and when innocence is instilled by the Lord, those fallacies appear like truths.

5511. *Rough things with us.* That this signifies non-conjunction therewith on account of non-correspondence, is evident from the signification of speaking roughly, when predicated of the internal in respect to the external separate from it, as non-conjunction on account of non-correspondence — of which above (n. 5422, 5423); for if there is no correspondence of the external with the internal, then all that which is internal and comes from the internal appears rough or harsh to the external, because there is no conjunction. As for example — if it is said by the internal, or by one who is in the internal, that man thinks nothing from himself, but either from heaven, that is, through heaven from the Lord, or from hell — if he thinks good, that it is through heaven from the Lord, if evil, that it is from hell — this appears altogether harsh to him who wishes to think from himself, and who believes that if this were so he would be nothing at all; when yet it is most true, and all who are in heaven are in perception that it is so. And so if it is said by the internal, or by those who are in 2
the internal, that the joy which the angels have is from love to the Lord and from charity toward the neighbor — that is, when they are in the use of performing the things of love and charity — and that in these is so great a joy and happiness as to be quite inexpressible, this will be harsh to those who are in joy only from the love of self and the world, and none from the love of the neighbor except for the sake of self; when in fact heaven and the joy of heaven first begin in man when his regard to self in the uses which he performs, dies out. Let this also be for an example: 3
if it is said by the internal that the soul of man is nothing

else than the internal man, and that the internal man after death appears just like man in the world, with a similar face, similar body, and similar sensitive and thinking faculty, to those who have entertained the opinion concerning the soul that it is only a power of thought, and so as it were ethereal, and thus without form, and that it will be clothed again with the body, what is said by the internal will seem far removed from the truth; and it will be harsh to those who believe that the body only is the man, when they hear that the soul is the man himself, and that the body which is buried is of no use in the other life. And yet that this is the truth, I know; for by the Divine mercy of the Lord I have been with those who are in the other life — not with a few but with many, not once but often — and have talked with them about it. So also in numberless other cases.

5512. *And took us for spies of the land.* That this signifies that he observed that the truths of the church were for seeking gain, is evident from the representation of the sons of Jacob, who are meant here by us, as the truths of the church in the natural (see n. 5403, 5419, 5427, 5458); and from the signification of spies or spies of the land, as those who are in the truths of the church only to seek gain (n. 5432).

5513. *And we said unto him, We are upright men; we are no spies.* That this signifies denial that they were in truths for the purpose of gain, is evident from the signification of saying unto him, as a reply, here denial; and from the signification of, we are upright men, as that they were in truths which in themselves are truths (see n. 5434, 5437, 5460); and from the signification of spies, as those who are in the truths of the church for the purpose of gain, here meaning that it was not for the purpose of gain.

5514. *We are twelve brethren.* That this signifies all truths in one whole, is evident from the signification of twelve, as all things, and when as here predicated of the

sons of Jacob, or of the twelve tribes named from them, and also of the twelve apostles, as all things of faith in one whole (see n. 577, 2089, 2129, 2130, 2553, 3272, 3488, 3858, 3862, 3913, 3926, 3939, 4060).

5515. *Sons of our father.* That this signifies of one origin, is evident from the signification of sons, as truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of a father, as good (n. 2803, 3703, 3704). Hence sons of a father signify truths from good, and thus of one origin; as indeed all truths are from one good.

5516. *One is not.* That this signifies that the Divine spiritual source does not appear, is evident from what was said above (n. 5444), where the same words are used.

5517. *And the youngest is this day with our father.* That this signifies that from him is adjunction to spiritual good, is evident also from what was explained above (see n. 5443), where the same words occur. It is said to be from him, because the medium which is represented by Benjamin proceeds from the celestial of the spiritual, which is Joseph.

5518. *And the man, the lord of the land, said unto us.* That this signifies apperception concerning the celestial of the spiritual reigning in the natural, is evident from the signification of saying, in the historicals of the Word, as perceiving — of which often above; and from the signification of the man, the lord of the land, as the celestial of the spiritual reigning in the natural — of which also above (see n. 5510).

5519. *Hereby shall I know that ye are upright men.* That this signifies that it is willing, if they are in truths not for the sake of gain, is evident from the signification of knowing, as here to be willing, for this follows from the series; and from the signification of, that ye are upright men, and thus that they were not spies, as that they were in truths not for the sake of gain (n. 5432, 5512).

5520. *Let one of your brethren remain with me.* That

this signifies that faith in the will shall be separated [from them], is evident from the representation of Simeon, who is here the one of your brethren, as faith in the will (see n. 5482); and from the signification of letting remain, as being separated. How these things are, has been stated before.

5521. *And take for the famine of your houses.* That this signifies that in the meantime they may provide for themselves in that desolation, is evident from what was said above (n. 5462), where similar words occur. That it was in that desolation, is because desolation is signified by famine.

5522. *And go.* That this signifies that so they may live, is evident from the signification of going, as living (see n. 3335, 3690, 4882, 5493).

5523. *And bring your youngest brother unto me.* That this signifies that if there were a medium there would be conjunction, is evident from the representation of Benjamin, who is here the youngest brother, as a medium (see n. 5411, 5413, 5443); and from the signification of bringing him unto me, as that thence there would be conjunction. For by the medium is effected a conjunction of the internal which is represented by Joseph with the externals which are represented by the sons of Jacob — as shown above (n. 5411, 5413, 5427, 5428).

5524. *Then shall I know that ye are no spies.* That this signifies that then truths would no longer be for the purpose of gain, is evident from the signification of spies, as those who are in the truths of the church for the purpose of gain, meaning here that they would be so no longer if there were conjunction by a medium.

5525. *But that ye are upright men.* That this signifies that thus there would be correspondence, is evident from the signification of, ye are upright men, as that they were in truths; for uprightness is truth (see n. 5434, 5437); and as they are then in truths not for the purpose of gain,

when there is correspondence, therefore this also is signified by, ye are upright men.

5526. *So will I give you your brother.* That this signifies that thus truths would become goods, may be evident from the representation of Simeon, who here is the brother whom he would give them, as faith in the will (see n. 5482); and from the representation of the ten sons of Jacob, who here are they to whom he would be given, as the truths of the church in the natural (n. 5403, 5419, 5427, 5428, 5512). That by, I will give you your brother, is signified that thus truths will become goods, is because when faith in the will is given, truths become goods; for the truth of faith which is of doctrine, as soon as it enters the will, becomes truth of life, and becomes truth in act, and is then called good, and it becomes also spiritual good. From this good a new will is formed in man by the Lord. That the will causes truth to be good, is because the will regarded in itself is nothing else than the love, for whatever a man loves he wills, and whatever he does not love he does not will; and because all that which is of the love or from the love is perceived by man as good, for it gives him enjoyment. Thence it is that everything that is of the will or from the will is good.

5527. *And ye shall go about trading in the land.* That this signifies that in this way truths will be made fruitful from good, and will all turn to use and profit, is evident from the signification of trading, as procuring for one's self the knowledges of good and truth, thus the truths of the church, and communicating them (see n. 4453). They who have such things are called traders (n. 2967); wherefore to go about trading in the land is to seek diligently for such things wherever they are. From this it follows that to go about trading in the land signifies also to make truths fruitful from good; for when conjunction is effected by the medium which is Benjamin, that is, the conjunction of the external man represented by the ten sons of Jacob, with

the internal which is Joseph — which conjunction is here treated of — or what is the same, when man is regenerated, then truths are continually made fruitful from good. For he who is in good is in the capacity for discerning the truths which flow from general truths, and this in a continual series; and all the more afterward in the other life, where worldly and corporeal things do not overshadow. That this capacity is in good, has been given me to know by much experience. I have seen spirits who were not so very discerning when they lived as men in the world, yet led a life of charity, taken up into heavenly societies; and then they were in similar intelligence and wisdom with the angels there, and even did not know but that this wisdom and intelligence was in them. For through the good in which they had been, they were in the capacity of receiving all influx from the angelic societies in which they were. Such a capacity, and hence such fruitfulness, is in good. But the truths which are made fruitful in them by good do not remain truths, but are committed by them to life, and then become uses; and therefore by going about trading in the land, is signified also that they all will turn to use and profit.

5528. Verses 35–38. *And it came to pass as they emptied their sacks, that, behold, every man's bundle of silver was in his sack: and they saw the bundles of their silver, they and their father, and they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin: all these things will come upon me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he only is left: and mischief will befall him by the way in which ye go, and ye shall bring down my gray hairs with sorrow to the grave.* "And it came to pass as they emptied their

sacks" signifies use from the truths which were in the natural; "that, behold, every man's bundle of silver" signifies orderly arrangements of truths bestowed freely; "was in his sack" signifies in the receptacle of each; "and they saw the bundles of their silver" signifies apperception that it was so; "they and their father" signifies from truths and the good of truth in the natural; "and they were afraid" signifies what is holy. "And Jacob their father said unto them" signifies perception communicated to them from the good of truth; "Me have ye bereaved of my children" signifies that thus the church was no more; "Joseph is not" signifies that there is no internal; "and Simeon is not" signifies that neither is there faith in the will; "and ye will take Benjamin" signifies if the medium also is taken away; "all these things will come upon me" signifies that thus what is of the church will be destroyed. "And Reuben spake unto his father" signifies the things which were of faith in the understanding apperceived from the good of truth; "saying, Slay my two sons" signifies that neither kind of faith will live; "if I bring him not to thee" signifies unless a medium be adjoined; "deliver him into my hand" signifies so far as was in his power; "and I will bring him to thee again" signifies that it shall be restored. "And he said, My son shall not go down with you" signifies that it will not let itself down toward lower things; "for his brother is dead" signifies since the internal is not present; "and he only is left" signifies that it is now in place of the internal; "and mischief will befall him by the way in which ye go" signifies that with truths alone in the natural, separated from the internal, it would perish; "and ye shall bring down my gray hairs" signifies that this will be the last of the church; "with sorrow to the grave" signifies without hope of resuscitation.

5529. *And it came to pass as they emptied their sacks.* That this signifies use from the truths which were in the natural, is evident from the signification of emptying the

grain which they brought from Egypt, as doing use from truths, for by grain is signified truth (see n. 5276, 5280, 5292, 5402); and from the signification of sacks, as receptacles in the natural (n. 5489, 5494), and thus the natural. Regarding receptacles in the natural, see below (n. 5531).

5530. *That, behold, every man's bundle of silver.* That this signifies orderly arrangements of truths bestowed freely, is evident from the signification of a bundle, as an orderly arrangement — of which in what follows; and from the signification of silver, as truth (see n. 1551, 2954); by every one having it in his sack is signified that the arrangements were bestowed freely. That a bundle means orderly arrangement, is because the truths with man are disposed and arranged in series. Those which are most in agreement with his loves are in the midst, those which are not so much in agreement are at the sides, and lastly those which are not at all in agreement are rejected to the outermost borders. Outside of that series are the things which are contrary to the loves. Wherefore those things which are in the midst are called kindred, for love makes kinship, and those which are more remote are connections; at the ultimate boundaries the connection dies away. All things in man are disposed in such series, and are signified by
2 bundles. From this it is obvious how it is with those who are in the loves of self and of the world, and how with those who are in love to God and toward the neighbor. With those who are in the loves of self and the world, such things as favor those loves are in the midst, and such as slightly favor them are in the borders, and the things which are contrary to them, as those which relate to love to God and love toward the neighbor, are cast without. In such a state are the infernals. From this there sometimes appears a certain light about them, but inside of this light, where they themselves are, all is dark, monstrous, and horrible. With the angels, on the other hand, there is a flamy radiance in the midst from the good of celestial and spiritual

love, and from this there is a light or brightness round about. They who so appear are likenesses of the Lord; for the Lord Himself, when He showed His Divine to Peter, James, and John, shone in the face *as the sun, and His raiment became as the light* (Matt. xvii. 2). That the angels who are likenesses appear in flaming radiance and hence in white, is plain from the angel who descended from heaven, and rolled away the stone from the door of the sepulchre: *His appearance was as lightning, and his raiment white as snow* (Matt. xxviii. 3).

5531. *Was in his sack.* That this signifies in the receptacle of each, is evident from the signification of a sack, as a receptacle (see n. 5489, 5494, 5529). What is here meant by a receptacle may be briefly told. Man's natural mind is divided into receptacles: in each receptacle is some general thing, in which things less general or relatively particular are arranged in order, and in these single things. Each such general thing, together with its particulars and singulars, has its own receptacle, within which it can operate, or vary its forms and change its states. Those receptacles, with the man who is regenerated, are as many in number as there are general truths in him, and each receptacle corresponds to some society in heaven. Such an orderly arrangement there is with the man who is in the good of love and thence in the truth of faith. From this it will to some extent be plain what is meant by the receptacle of each, when it is predicated of the general truths in the natural, which are represented by the ten sons of Jacob.

5532. *And they saw the bundles of their silver.* That this signifies apperception that it was so, namely that the orderly arrangements of truths were bestowed freely, is evident from what was explained just above (n. 5530).

5533. *They and their father.* That this signifies from truths and the good of truth in the natural, is evident from the representation of the sons of Jacob, who here are

"they," as truths in the natural (see n. 5403, 5419, 5427, 5458, 5512); and from the representation of Jacob, who is here "their father," as the good of truth also in the natural (n. 3659, 3669, 3677, 3775, 4234, 4273, 4538). What is meant by apperception from truths and from the good of truth in the natural, may indeed be explained, but not so as to fall into the apprehension, except very obscurely. Yet it falls into the understanding of spirits with the clearness of day, being to them one of the easier subjects. Thus it may in some measure be evident what a difference there is between the intelligence of man while he is in the world and its light, and when he is in heaven and the light there.

5534. *And they were afraid.* That this signifies what is holy, is evident from the signification of being afraid when such things happen as are of Divine providence — as here that truths were bestowed freely, signified by every man's bundle of silver being in his sack. The holy which then flows in causes also something of fear together with holy reverence.

5535. *And Jacob their father said unto them.* That this signifies perception communicated to them from the good of truth, is evident from the signification of saying in the historicals of the Word, as perception — of which often above; and from the representation of Jacob, as the good of truth — of which just above (n. 5533).

5536. *Me have ye bereaved of my children.* That this signifies that thus the church was no more, is evident from the representation of Jacob, who says this of himself, as the good of truth (see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538); and because it is the good of truth, it is also the church, since good is the essential of the church; and so it is the same whether we say the good of truth or the church, for with the man with whom is the good of truth, there is the church — that Jacob is the church may be seen above (n. 4286, 4520), and hence also that his sons represent the truths of the church (n. 5403, 5419, 5427, 5458,

5512); and from the signification of bereaving of children, as depriving the church of its truths and goods, as here of what are represented by Joseph, Benjamin, and Simeon — of which in what follows. That to bereave of children 2
means to deprive the church of its truths, is because the church is compared to a marriage, its good to the husband, and its truth to the wife, and the truths born of that marriage to sons, and the goods to daughters, and so on. When therefore to be childless or to be bereaved of children is spoken of, it signifies that the church is deprived of its truths, and that thereby it becomes no church. In this sense the terms childless and bereaved of children are used in other passages throughout the Word — as in Ezekiel: *I will send upon you famine and evil beasts, and they shall bereave thee* (v. 17). And again: *When I cause evil beasts to pass through the land, and they bereave it, so that it be desolate, that no man may pass through because of the beasts* (xiv. 15). In Leviticus: *I will send the beast of the field among you, which shall bereave you of your children, and cut off your cattle, and make you few in number, and your ways shall become desolate* (xxvi. 22). In these pas- 3
sages famine stands for a failing of the knowledges of good and truth, and hence desolation, an evil beast for falsities from evils, the land for the church; sending a famine and an evil beast to bereave the land stands for destroying the church by falsities from evils, and thus entirely depriving it of truths. In Jeremiah: *I will fan them with a winnowing fan in the gates of the land, I will bereave them of children, I will destroy My people* (xv. 7) — where also bereaving of children is put for depriving of truths. In the same: *Deliver up their children to the famine, and cause them to fall by the power of the sword; that their wives may be bereaved, and widows* (xviii. 21) — where their wives being bereaved and widows, stands for being without truths and good. In Hosea: *As for Ephraim, their glory* 4
shall fly away like a bird, from the birth, and from the

womb, and from conception; although they bring up their children, I will bereave them of man (ix. 11, 12) — with a similar meaning. In Ezekiel: *I will cause men to walk upon you, even My people . . . and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of children. Thus saith the Lord Jehovih: Because they say unto you, Thou art a devourer of man, and hast been a bereaver of thy peoples* (xxxvi. 12, 13) — where also bereaving is depriving of truths. In Isaiah: *Hear now this, thou that art given to pleasure, that sittest securely, that sayest in thine heart, I am, and there is none else like me, I shall not sit as a widow, neither shall I know the loss of children; but these two things shall come to thee in a moment in one day, the loss of children, and widowhood* (xlvii. 8, 9) — said of the daughter of Babylon and Chaldea, that is, of those who are in a holy external and a profane internal and by virtue of that holy external call themselves the church. Loss of children and widowhood stand for the profanation of truth and good. Again: *Lift up thine eyes round about, and see: all they gather themselves together, they come to thee. . . . The children of thy bereavement shall yet say in thine ears, The place is too strait for me; give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have been bereaved of my children, and am solitary, exiled, and far away? and who hath brought up these? I was left alone; these, where were they* (xlix. 18, 20, 21) — said of Zion or the celestial church, and of its fruitfulness after vastation; the children of bereavement meaning the truths, of which she had been deprived in vastation, restored and greatly increased.

5537. *Joseph is not.* That this signifies that there is no internal, is evident from the representation of Joseph, which, because it is the celestial of the spiritual, is the internal of the church (see n. 5469, 5471).

5538. *And Simeon is not.* That this signifies that neither

in the will is there faith, is evident from the representation of Simeon, as faith in the will (see n. 3869–3872, 4497, 4502, 4503, 5482).

5539. *And ye will take Benjamin.* That this signifies if the medium also be taken away, is evident from the representation of Benjamin, as a medium (see n. 5411, 5413, 5443).

5540. *All these things will come upon me.* That this signifies that thus what is of the church will be destroyed, is evident from the representation of Jacob, who says this of himself, as the church (see n. 5536). When in the church there is no internal, which is represented by Joseph, and no faith in the will, which is represented by Simeon, if the conjoining medium which is represented by Benjamin is taken away, everything of the church is destroyed. This is what is signified by, all these things will come upon me.

5541. *And Reuben spake unto his father.* That this signifies the things which were of faith in the understanding apperceived from the good of truth, is evident from the signification of saying in the historicals of the Word, as apperceiving — of which often above; and from the representation of Reuben, as faith in doctrine and in the understanding (see n. 3861, 3866, 5472), consequently the things which are of that faith; and from the representation of Jacob, who is here the father to whom Reuben spoke, as the good of truth (n. 3659, 3669, 3677, 3775, 4234, 4273, 4538, 5533). From this it is plain that by Reuben's speaking to his father are signified the things which were of faith in the understanding apperceived from the good of truth. Reuben speaks here, because the church is treated of, in which faith in doctrine and in the understanding apparently takes the first place, and also teaches, here what must be done lest the things of the church be destroyed.

5542. *Saying, Slay my two sons.* That this signifies that neither kind of faith will live, is evident from the signification of the two sons of Reuben, as both kinds of faith; for

by Reuben is represented faith in doctrine and in the understanding, and his sons are the two doctrines of the church, the doctrine of truth and the doctrine of good, or the doctrine of faith and the doctrine of charity. That neither of these things of faith or of the church will live unless the medium which is represented by Benjamin is conjoined, is signified by, Slay my two sons, if I bring him not to thee. By these words Reuben gives confirmation that it will be all over with the church, unless there be a medium. Unless there were this internal sense in those words, Reuben would not have told his father to slay his two sons if he brought not Benjamin back; for he thus would have proposed to put an end to one family more, which, being contrary to all right, would have been infamous. But the internal sense teaches us why this was said.

5543. *If I bring him not to thee.* That this signifies unless a medium be conjoined, is evident from the representation of Benjamin, who is here meant by him whom he would bring, as a medium (see n. 5411, 5413, 5443, 5539); and from the signification of bringing, as being conjoined.

5544. *Deliver him into my hand.* That this signifies so far as was in his power, is evident from the signification of the hand, as power (see n. 878, 3387, 4931–4937, 5327, 5328). To deliver him into his hand is in the strict sense to intrust him to him; but as faith in the understanding, which is represented by Reuben, has little strength to be trusted to — inasmuch as the truth which is of faith has its power from the good which is of charity (see n. 3563) — therefore by, Deliver him into my hand, is signified so far as was in his power.

5545. *And I will bring him to thee again.* That this signifies that he shall be restored, is evident without explanation.

5546. *And he said, My son shall not go down with you.* That this signifies that he will not let himself down toward lower things, is evident from the signification of going

down, as predicated of going toward lower things (see n. 5406), here of going to the acquired truths in the exterior natural (n. 5492, 5495, 5497, 5500), which are represented by the sons of Jacob.

5547. *For his brother is dead.* That this signifies since the internal is not present, is evident from the representation of Joseph, who is here the brother, as the celestial of the spiritual, or truth from the Divine, consequently the internal of the church (see n. 5469); and from the signification of being dead, as here not to be present; for he was living, but was not present.

5548. *And he only is left.* That this signifies that he is now in place of the internal, may be evident from this, that as the internal which is Joseph was not present, and Benjamin was the only other child of Joseph's mother, he was now as Joseph. Both Joseph and Benjamin also represent the internal, and the ten other sons of Jacob represent the external (see n. 5469).

5549. *And mischief will befall him by the way in which ye go.* That this signifies that with truths alone in the natural, separated from the internal, he would perish, is evident from what was explained above (n. 5413), where similar words occur.

5550. *And ye shall bring down my gray hairs.* That this signifies that this will be the last of the church, is evident from the signification of gray hairs, when the subject is the church, as the last of it. The last of it is signified by gray hairs also in Isaiah: *Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, who have been borne from the belly, who have been carried from the womb: and even to old age I am the same; and even to gray hairs will I carry you* (xlvi. 3, 4). The house of Jacob stands for the external church, the house of Israel for the internal church; from the belly and the womb means from the beginning of it; to old age and gray hairs means to the last of it. And in David: *They that are planted in*

the house of Jehovah shall flourish in the courts of our God. They shall still bring forth fruit when they are gray haired (Ps. xcii. 13, 14) — when they are gray haired meaning in the last stage.

5551. *With sorrow to the grave.* That this signifies with no hope of resuscitation, is evident from the signification of sorrow here, as without hope — for when there is no longer any hope there is sorrow; and from the signification of the grave, as resurrection and regeneration (see n. 2916, 2917, 3256, 4621), and thus the resuscitation of the church; for if in the church there is neither an internal which is Joseph, nor a medium which is Benjamin, nor faith in the will or charity which is Simeon, there is no longer any hope of its resuscitation. It appears strange indeed that the grave should denote resuscitation, but this is because of man's idea concerning it; for he does not separate the grave from death, nor even from the dead body which is in the grave. Yet the angels in heaven cannot have such an idea of the grave, but have one entirely different from man's — an idea of resurrection or resuscitation. For man, when his dead body is committed to the grave, is resuscitated into the other life; and therefore the idea angels have concerning the grave is not an idea of death, but of life, and consequently of resuscitation.

CONTINUATION CONCERNING CORRESPONDENCE WITH THE GREATEST MAN; HERE CONCERNING THE CORRESPONDENCE OF THE SKIN, THE HAIR, AND THE BONES THEREWITH.

5552. In regard to correspondence, the things in man which have the most life correspond to those societies in the heavens which have the most life, and hence the most happiness there, as are those to which man's external and internal sensories correspond, and the things of his understanding and will. But the things in man which have less

life correspond to such societies there as are in less life — as the cuticles which invest the whole body, the cartilages and bones which support and hold together all the parts of the body, and also the hairs which grow out from the cuticles. What the societies are to which these correspond, and what is their quality, is also to be told.

5553. The societies to which the cuticles correspond are in the entrance to heaven, and to them is given perception of the quality of the spirits who throng to the first threshold, whom they either reject or admit; so that they may be called entrances or doorways to heaven.

5554. There are very many societies which constitute the external integuments of the body, with differences from the face to the soles of the feet; for there are differences everywhere. I have talked much with them. In regard to spiritual life they were such that they suffered themselves to be persuaded by others that a thing is so; and when they heard it confirmed from the literal sense of the Word, they believed it entirely, and remained in the opinion, and resolved upon a life, not evil, according to it. Intercourse with them cannot be easily had by others who are not of a similar nature; for they cling tenaciously to the opinions they have received, and do not suffer themselves to be led away from them by reasons. Very many such are from this earth, because our planet is in externals, and also reacts against internals, as does the skin.

5555. There are those who in the life of the body have known nothing but the general things of faith — as that the neighbor ought to be loved — and from that general principle have done good to the evil and to the upright alike without discrimination, saying that every one is the neighbor. These when they lived in the world, suffered themselves to be led much astray by the deceitful, hypocritical, and pretending; and the same thing happens to them in the other life. Yet they care not what is said to them, for they are sensual and do not enter into reasons.

These also constitute the skin, but the outer and less sensitive part. I have spoken with those who constitute the skin of the skull. There is a great difference in those who constitute the skin, as there is in the skin itself in various places — as on different parts of the skull, about the occiput, sinciput, and temples, on the face, and on the chest, abdomen, loins, feet, arms, hands, and fingers.

5556. It has also been given me to know who constitute the scarf-skin. That skin is less sensitive than any other of the coverings; for it is covered over with scales which are nearly like a thin cartilage. The societies which constitute it are they who reason concerning all things whether it be so or not so, and go no further. When I talked with them, it was given to perceive that they do not at all apprehend what is true or not true; and the more they reason, the less they apprehend. Yet they seem to themselves wiser than others, for they place wisdom in the faculty of reasoning. They are altogether ignorant that the chief thing in wisdom is to perceive without reasoning, that a thing is so or not so. Many such are from those who in the world became so from a confusion of good and truth through philosophical subtleties, and who have hence the less common sense.

5557. There are also spirits through whom others speak, and who hardly understand what they say. This they confessed, but still talked much. They become so who in the life of the body only prated, without thinking at all about what they said, and loved to talk about everything. I was told that they are in companies, and that some of these relate to the membranes which cover the viscera of the body, and some to the cuticles which have but little sensitiveness; for they are only passive powers, and do nothing from themselves, but from others.

5558. There are spirits who when they wish to know anything, say that it is so, thus one after another in society; and when they say it, they observe whether it flows freely

without any spiritual resistance; for when it is not so, they generally perceive a resistance from within; if they perceive no resistance, they think that it is so, and do not know it in any other way. Such are they who constitute the little glands of the skin. But there are two kinds of them, one which affirms because there appears a free flow, as was said, from which they surmise that as there is no resistance it is in agreement with the heavenly form, consequently with the truth, and so that it is affirmed; and another kind which boldly affirms that it is so, although they do not know it.

5559. The conformation of the interweavings of the skin has been shown to me representatively. The formation with those in whom those outermost things corresponded to the interiors, or in whom the material things there were obedient to spiritual things, was a beautiful weaving of spirals wonderfully intertwined in a kind of lace-work which it is impossible to describe. They were of a blue color. Afterward were represented forms still more elaborate, more delicate, and more beautifully interwoven. Of such a structure appear the cuticles of a regenerate man. But with those who have been deceitful, these outermost things appear like knottings together of mere serpents; and with those who have used magical arts, like foul intestines.

5560. The societies of spirits to which the cartilages and bones correspond are very many; but they are such as have little spiritual life in them, just as there is little life in the bones as compared with the soft parts which they enclose — as for example there is in the skull and the bones of the head compared with either brain and the *medulla oblongata* and the sensitive substances there; and also as there is in the vertebrae and ribs in comparison with the heart and lungs; and so on.

5561. It has been shown me how little spiritual life they have who relate to the bones. Other spirits speak by them, and they themselves know little of what they say; but still

they speak, having delight in this only. Into such a state are they reduced who have led an evil life, and yet have had some remains of good stored up in them. These remains make that little of spiritual life, after the vastations of many ages. What remains are, may be seen above (n. 468, 530, 560, 561, 660, 1050, 1738, 1906, 2284, 5135, 5342, 5344). It was said that they have little spiritual life, and by spiritual life is meant the life which the angels in heaven have. To this life man is introduced in the world by the things which are of faith and charity: the affection for the good which is of charity, and the affection for the truth which is of faith, are spiritual life. Man's life without these is a natural, worldly, corporeal, and earthly life, which is not spiritual life, if spiritual life is not in it, but is such a life as he has in common with animals.

5562. They who come out of vastations, and serve the uses of the bones, have not any determinate thought, but general, almost indeterminate; they are like those who are called distraught, as if not in the body; they are slow, heavy, stupid, sluggish in everything. Yet sometimes they are not untranquil, because cares do not penetrate, but are dispersed in their general obscurity.

5563. Pains are sometimes felt in the skull, now in one part, now in another; and nuclei seem to be perceived there which are separate from the other bones, and which thus are in pain. It has been given me to know by experience that such pains come from falsities originating in lusts; and, what is wonderful, the genera and species of falsities have fixed places in the skull — as has also been made known to me by much experience. Such nuclei, which are hardenings, are broken up and made soft in those who are reformed; and this is done in various ways, in general by instructions in good and truth, by harsh influxes of truths which cause inward pain, and by actual rendings which cause outward pain. Falsities from lusts are such that they produce hardness; for they are contrary to truths,

which because they are determined according to the form of heaven flow as it were spontaneously, freely, gently, and softly; while falsities, being of a contrary tendency, have opposite determinations, so that the flow which is of the form of heaven is stopped, and hence come hardenings. From this cause they who have been in deadly hatred and in the revengefulness of such hatred, and from these in falsities, have skulls all hardened, and some have skulls like ebony, through which no rays of light, which are truths, penetrate, but are wholly reflected.

5564. There are spirits small in stature who when they speak, thunder, one sometimes like a host. It is innate in them to speak so. They are not from this earth, but from another, which by the Divine mercy of the Lord will be spoken of when we describe the inhabitants of the various earths. It was said that they have reference to the shield-like cartilage which is in front of the chest, and which serves as a fulcrum in front to the ribs, and also to the various muscles of sound.

5565. There are also some spirits who relate to bones still harder, as the teeth; but it has not been granted me to know much about them, only that having scarcely any spiritual life left, when presented to view in the light of heaven, they do not appear with any face, but only with teeth in place of a face; for the face represents man's interiors, and thus his spiritual and heavenly things, that is, those which are of faith and charity. They therefore who in the life of the body have not acquired anything of this life for themselves, appear thus.

5566. There came toward me one who appeared like a black cloud about which were shooting stars. Shooting stars when they appear in the other life, signify falsities; but fixed stars signify truths. I perceived that it was a spirit who wished to approach. When he came near, he struck me with fear; this certain spirits can do, especially robbers, and therefore I was able to conclude that he was

a robber. When he was near me, he made every effort to infest me by magic arts, but in vain. He stretched out his hand that he might exert his imaginary power, but with no effect at all. The kind of face he had was afterward shown. It was no face, but something very black in place of one; and in it appeared a mouth gaping so dreadfully and ferociously that it was a very maw in which teeth were set in rows. In a word, it was like a mad dog with distended jaws, so that it was a wide-open mouth, not a face.

5567. A certain one applied himself to my left side, and at that time I did not know where he came from nor what he was; he acted obscurely too. He wanted to penetrate inwardly into me, but was kept out. He induced a general sphere of ideas of thought that is indescribable, and I do not remember having perceived any general sphere like it before. He was bound by no principles, but in general was against all men, whom he could readily and ingeniously refute and find fault with, although he did not know what truth is. I wondered at his having the cleverness to show others to be wrong, and yet do it from no knowledge of truth in himself. Afterward he went away, but soon returned with an earthen jug in his hand, and wanted to give me something out of it to drink. There was in the jug, from fantasy, something that would take away the understanding of those who drank. This was represented because he had deprived those who were attached to him in the world, of the understanding of truth and goodness; but still they clung to him. He also, in the light of heaven, did not appear with any face, but only with teeth, for the reason that he could ridicule others, and still knew nothing of truth himself. I was told who he was, and that when he lived, he was among men of note, and to some his nature was known.

5568. There have been with me at times those who gnashed with their teeth. They were from the hells where are those who not only led an evil life, but also confirmed

themselves against the Divine, and referred all things to nature. These gnash with their teeth when they speak, which is horrible to hear.

5569. As there is a correspondence of the bones and the cuticles, so there is of the hairs; for these push forth from roots in the cuticles. Whatever has a correspondence with the Greatest Man, this angels and spirits have; for each one as an image represents the Greatest Man; therefore the angels have hair, arranged becomingly and in order. Their hair represents their natural life, and its correspondence with their spiritual life. That hair signifies the things which are of natural life, may be seen above (n. 3301); and also that to poll the hair is to accomodate natural things so that they may be appropriate and thus becoming (n. 5247).

5570. There are many, especially women, who have placed everything in adornment, nor have they thought higher, and scarcely anything about eternal life. This is pardoned to women until the age of womanhood, when the ardor which is wont to precede marriage ceases; but if they persist in such things in adult age, when they can know better, then they contract a nature which remains after death. Such appear in the other life with long hair spread over the face, which also they comb, placing elegance therein; for to comb the hair signifies to accommodate natural things so that they appear becoming (see n. 5247). From this their quality is known by others; for spirits can tell from the color, length, and arrangement of the hair what the persons were as to natural life in the world.

5571. They who have believed nature to be everything, and have confirmed themselves in this, and therefore have led a careless life, not acknowledging any life after death, thus neither hell nor heaven, inasmuch as they are merely natural, do not appear in the light of heaven to have any face, but in its place something bearded, hairy, unshorn; for, as said above, the face represents spiritual and heavenly things inwardly in man, but hairiness natural things.

5572. There are very many at this day in the Christian world who ascribe all things to nature, and scarce anything to the Divine; but there are more of these in one nation than in another. It is permitted therefore to relate a conversation which I had with some from that nation in which there are very many such.

5573. A certain one was present above the head who was unseen, but whose presence was perceived from an odor of burnt horn or bone, and from a stench of teeth. Afterward a great multitude, like a cloud, came unseen from beneath upward behind the back, and stopped above the head. I thought that they were unseen because they were subtle; but I was told that where there is a spiritual sphere they are invisible, but where there is a natural sphere they are visible. They are called invisible natural spirits. The first thing that was found out about them was, that they strove with the utmost diligence, skill, and artfulness to let nothing be divulged concerning them; and to make sure of this they would skilfully steal away one's ideas from him, and superinduce other ideas, by which they might escape detection. This continued quite a long time. Hence it was given to know that they were such in the life of the body that they did not want divulged anything that they purposed or thought, and therefore presented a feigned face and speech. Yet they did not invent things untrue,
2 so that they might deceive by falsehoods. It was perceived that they who were present had been traders in the life of the body, but traders whose pleasure in life lay rather in trading itself than in riches, and so to whom trading had been as their soul. Therefore I spoke to them about this, and it was given to say that trading does not at all hinder coming into heaven, and that the rich as well as the poor are in heaven. But they objected, saying, that it had been their opinion that if they were to be saved they would have to give up trade, give away all they had to the poor, and make themselves miserable. But it was given to

reply to them that this is not so, and that those of them who were in heaven because they had been good Christians, had thought otherwise, and yet had been wealthy, and some of them very wealthy. These had the common good and love toward the neighbor as an end, and engaged in mercantile pursuits just for the sake of occupation in the world, and moreover did not set their heart on them. And that they themselves were below, I told them was because they had been merely natural, and so had not believed in a life after death, nor in hell and heaven, nor even in any spiritual being; and that they had not hesitated to deprive others of their possessions by every art, and could without pity see whole families ruined for the sake of their gain; and that therefore they had ridiculed every one who spoke to them about a spiritual life. The impression they had 3
had about a life after death, and about heaven and hell, was also shown. There appeared one who was taken up into heaven from the left toward the right; and it was said that it was some one who had recently died, and was being conducted by the angels immediately into heaven. We talked about this; but they, although they too saw it, still had a very strong sphere of unbelief, which they spread about, so much so that they wanted to make themselves and others believe contrary to what they saw. As they were so incredulous, it was given to say to them, What if in the world they had seen some one lying dead on a bier resuscitated? They said that at first they should not have believed unless they had seen many dead persons resuscitated; and if they had seen this, still they would have attributed it to natural causes. They said afterward, when they had been left awhile to their own thoughts, that at first they would have believed it to be a fraud; and when it was proved that it was not, they would have believed that the soul of the dead person had a secret communication with him who resuscitated it, and finally that it was some mystery which they did not comprehend, because there are very many incompre-

hensible things in nature; and thus that they could never have believed that such a thing existed from any force above nature. From this was discovered the nature of their faith, that they could not have been led to believe that there is any life after death, nor that there is a hell and a heaven; thus that they were wholly natural. Such, when seen in the light of heaven, also appear without a face, and with dense hair in place of it.

CHAPTER FORTY-THIRD.

1. And the famine was sore in the land.

2. And it came to pass, when they had eaten up the grain which they had brought from Egypt, their father said unto them, Go again, buy us a little food.

3. And Judah spake unto him, saying, Protesting, the man did protest unto us, saying, Ye shall not see my face, except your brother be with you.

4. If thou wilt send our brother with us, we will go down and buy thee food.

5. But if thou wilt not send him, we will not go down; for the man said unto us, Ye shall not see my face, except your brother be with you.

6. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

7. And they said, Asking, the man asked concerning ourselves and concerning our nativity, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words. Knowing, could we know that he would say, Bring your brother down?

8. And Judah said unto Israel his father, Send the boy with me, and we will arise and go; that we may live, and not die, both we and thou, and also our little ones.

9. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then I shall sin against thee all the days:

10. For except we had lingered, surely we had now returned the second time.

11. And their father Israel said unto them, If it must be so now, do this: take of the song of the land in your vessels, and carry down the man a present, a little resin and a little honey, wax and stacte, terebinth nuts and almonds:

12. And take double silver in your hand; and the silver

that was returned in the mouth of your bags carry back in your hand; peradventure it was an error:

13. Take also your brother, and arise, go again unto the man:

14. And God Shaddai give you mercies before the man, and send you your other brother and Benjamin. And I, even as I have been bereaved of my children, I shall be bereaved.

15. And the men took this present, and they took double silver in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16. And Joseph saw Benjamin with them, and he said to him that was over his house, Bring the men to the house, and slay, and make ready; for the men shall eat with me at noon.

17. And the man did as Joseph said; and the man brought the men to Joseph's house.

18. And the men were afraid because they were brought to Joseph's house; and they said, Because of the silver that was returned in our bags at the first time are we brought; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19. And they came near to the man that was over Joseph's house, and they spake unto him at the door of the house,

20. And said, Oh my lord, we came indeed down at the first time to buy food;

21. And it came to pass, when we came to the lodging place, that we opened our bags, and behold every man's silver was in the mouth of his bag, our silver in full weight; and we have brought it back in our hand.

22. And other silver have we brought down in our hand to buy food: we know not who put our silver in our bags.

23. And he said, Peace be to you, fear not: your God, and the God of your father, gave you a hidden gift in your bags: your silver came to me. And he brought Simeon out unto them.

24. And the man brought the men to Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

25. And they made ready the present against Joseph came at noon; for they heard that they should eat bread there.

26. And Joseph came home, and they brought him the present which was in their hand to the house, and bowed down themselves to him to the earth.

27. And he asked them of their peace, and said, Is there peace to your father, the old man of whom ye spake? Is he yet alive?

28. And they said, There is peace to thy servant our father; he is yet alive. And they bowed, and bowed themselves down.

29. And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, Is this your youngest brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30. And Joseph made haste, for his compassions yearned toward his brother; and he sought where to weep, and he entered into his chamber, and wept there.

31. And he washed his face, and went out, and he restrained himself, and said, Set on bread.

32. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

33. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men marvelled, every one at his companion.

34. And he sent portions unto them from before him; and he multiplied Benjamin's portion above the portions of them all five measures. And they drank and drank largely with him.

CONTENTS.

5574. The subject is continued of the conjunction in the natural of the truths of the church, which are the ten sons of Jacob, with the celestial of the spiritual, or truth from the Divine, which is Joseph, through a medium which is Benjamin; but in this chapter, in the internal sense, is described only the general influx which precedes conjunction.

INTERNAL SENSE.

5575. Verses 1–5. *And the famine was sore in the land. And it came to pass, when they had eaten up the grain which they had brought from Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, Protesting, the man did protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food. But if thou wilt not send him, we will not go down; for the man said unto us, Ye shall not see my face, except your brother be with you.* "And the famine was sore" signifies desolation from want of spiritual things; "in the land" signifies about the things which were of the church. "And it came to pass" signifies what is new; "when they had eaten up the grain" signifies when truths failed; "which they had brought from Egypt" signifies which were from knowledges; "their father said unto them" signifies perception from the things which were of the church; "Go again, buy us a little food" signifies that, in order to live, they must procure for themselves the good of spiritual truth. "And Judah spake unto him" signifies the good of the church; "saying, Protesting, the man did protest unto us" signifies that the spiritual derived from the internal was averse to them; "saying, Ye shall not see my

face" signifies that there will be no compassion; "except your brother be with you" signifies unless you have a medium. "If thou wilt send our brother with us" signifies that if it be thus of the church, to be adjoined, there must be a medium; "we will go down and buy thee food" signifies that then the good of truth will be procured there. "But if thou wilt not send him" signifies if not; "we will not go down" signifies that it cannot be procured; "for the man said unto us" signifies perception concerning the spiritual; "Ye shall not see my face" signifies that there will be no compassion; "except your brother be with you" signifies unless you have a medium.

5576. *And the famine was sore.* That this signifies desolation from want of spiritual things, is evident from the signification of a famine, as a failing of the knowledges of good and truth (see n. 3364, 5277, 5279, 5281, 5300), and hence desolation (n. 5360, 5376, 5415); and because desolation comes from a dearth and consequent want of spiritual things, this also is signified by a famine. Hunger in the spiritual world or in heaven is not hunger for food, since 2
the angels do not feed upon material food, which is for the body that man carries about in the world; but it is hunger for such food as nourishes their minds. This food, which is called spiritual food, is to understand truth and be wise in good; and, what is wonderful, the angels are nourished by this food; which has been made evident to me from this, that little children who die, after they have been instructed in heaven in the truths of intelligence and the goods of wisdom, appear no longer as little children, but as adults, and this according to their increase in good and truth; as also from this, that angels continually desire things of intelligence and wisdom, and that when they are in the evening, that is, in a state in which those things fail, they are so far in comparative want of happiness, and then they desire and hunger for nothing more than that the morning may dawn for them afresh, and they may return into their life

3 of happiness, which is of intelligence and wisdom. That to understand truth and to will good is spiritual food, may be evident also to every one who reflects that when one is enjoying material food for the nourishment of the body, his food is the more nourishing if he is at the same time in cheerful spirits and conversing on agreeable topics — which is a sign that there is a correspondence between spiritual food for the soul and material food for the body. And it is further evident from this, that one who is desirous of imbuing his mind with the things of learning, intelligence, and wisdom, when he is kept from them begins to be saddened and distressed, and, like one who is famished, longs to return to his spiritual food, and so to the nourishment of his
4 soul. That there is spiritual food which nourishes the soul, as material food nourishes the body, may be evident also from the Word — as in Moses: *Man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live* (Deut. viii. 3: Matt. iv. 4). Everything that proceedeth out of the mouth of Jehovah, is in general the Divine truth which proceeds from the Lord, thus all truth of wisdom, and in particular the Word, in which and from which are the things of wisdom. And in John: *Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you* (vi. 27). That this meat is the truth of
5 wisdom which proceeds from the Lord, is evident. From this too it may be known what is meant by these words of the Lord in the same chapter: *My flesh is meat indeed, and My blood is drink indeed* (verse 55) — namely, that the Lord's flesh is Divine good (n. 3813), and His blood Divine truth (n. 4735); for when the Lord made His whole Human Divine, then His flesh was nothing else than Divine good, and His blood Divine truth. That in the Divine nothing material is to be understood, may be evident; and therefore food in the supreme sense, that is, when predicated of the Lord, is the good of the Divine love for saving the hu-

man race. This food is what is meant by the Lord's words in John: Jesus said to the disciples, *I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent Me, and to accomplish His work* (iv. 32, 34). To do the will of Him that sent Him, and to accomplish His work, is to save the human race; the Divine from which this is done is the Divine love. From all this it is now plain what is meant in the spiritual sense by a famine.

5577. *In the land.* That this signifies about the things which were of the church, is evident from the signification of the land in the Word, as the church, here therefore the things which are of the church, since anything that signifies the church, signifies also the things which are of the church; for these constitute it. That the land signifies the church in the Word, is because the land of Canaan was the place where the church had been from most ancient times. So when the land [or earth] is mentioned in the Word, the land of Canaan is meant; and when this is meant, the church is meant; for they who are in the spiritual world, when a land is mentioned, do not stay in the idea of the land, but in that of the nation which is there, nor in the idea of the nation, but in that of the quality of that nation, and thus in the idea of the church when land is spoken of and the land of Canaan is meant. From this it is plain how deluded are they who believe that at the day of the final judgment a new earth and new heaven will come into existence, according to the prophecies in the Old Testament, and those of the Apocalypse in the New — where, however, by the new earth nothing else is meant than a new external church, and by the new heaven a new internal church — and also they who believe that anything but the church is meant where the whole earth is mentioned in the Word. Hence it is plain how little they apprehend the Word who think that there is no holier sense in it than that which shines forth from the letter alone. That the church was in the land of Canaan from the most

ancient times, may be seen above (n. 3686, 4447, 4454, 4516, 4517, 5136); that by land in the Word is signified the church (n. 662, 1066, 1068, 1262, 1413, 1607, 2928, 4447); and that by the new heaven and new earth is signified a new church internal and external (n. 1733, 1850, 2117, 2118, 3355, 4535).

5578. *Antl it came to pass.* That this signifies what is new, is evident from the signification of it was, or, it came to pass, as involving a new state (see n. 4979, 4987, 4999, 5074, 5466). In the original tongue the meaning was not at first distinguished by punctuation, but the text was continuous, in imitation of heavenly speech; and instead of punctuation marks, *and* was used, and also, *it was*, or, *it came to pass.* This is why these words occur so often, and why it was, or it came to pass, signifies something new.

5579. *When they had eaten up the grain.* That this signifies when truths failed, is evident from the signification of grain, as truth (see n. 5276, 5280, 5292, 5402); that truth failed, is signified by their having eaten it up. Those who are in the spiritual world are satisfied with things true and good, for these are their food (n. 5576); but when these have served their purpose, they come again into want. It is as with the nourishment of man by material food, as when this has fulfilled its use, hunger comes on again. This hunger, which is a want of spiritual things, in the spiritual world is evening or the twilight of their day; but after it comes daybreak and morning. Thus there are these alternations there. They come into that evening or spiritual hunger, in order that they may desire and long for truths and things that are good; which when they hunger yield them more nourishment, just as does material food to one who is hungry. From these things it may be evident what is meant by the want of spiritual things when truths failed.

5580. *Which they had brought from Egypt.* That this signifies which were from knowledges, is evident from the

signification of Egypt, as knowledges (see n. 1164, 1165, 1186, 1462); that they were from them, is signified by their bringing it thence. By Egypt in a good sense are signified the outward knowledges which are of the church, and which serve for the form of the church (see n. 4749, 4964, 4966). By such knowledges man is introduced into the truths of the church, as through an entrance-hall into a house; for these knowledges are what first enter in at the senses, and so open a way to interior things, since it is known that the things of outward sense are first opened in man, and then the inner things of sense, and at length things of the understanding; and that when these are opened, they are represented in the others so as to be comprehended. The reason is, that things of the understanding arise from impressions of sense by a sort of extraction, for things of the understanding are conclusions, which when formed are separated, and rise to a higher plane. This is brought about by the influx of spiritual things, which is through heaven from the Lord. From this it is plain how it is that truths are from knowledges.

5581. *Their father said unto them.* That this signifies perception from the things which were of the church, is evident from the signification of saying in the historicals of the Word, as perception — of which often above; and from the representation of Israel, who here is the father, as the church — that Israel is the internal spiritual church, and Jacob the external, may be seen above (n. 4286, 4292, 4570). He is called father because by father in the Word is also signified the church, and likewise by mother; but by mother the church as to truth, and by father the church as to good. The reason of this is, that the church is a spiritual marriage, which is from good as a father, and from truth as a mother.

5582. *Go again, buy us a little food.* That this signifies that in order to live they must procure for themselves the good of spiritual truth, is evident from the signification of

buying, as procuring for one's self and appropriating (see n. 4397, 5374, 5406, 5410, 5426); and from the signification of food, as the good of truth (n. 5340, 5342), here the good of spiritual truth, for it is this good which is treated of in what follows. That it means in order to live, follows in course.

5583. *And Judah spake unto him.* That this signifies the good of the church, is evident from the representation of Judah, as the good of the church (see n. 3654). Judah's speaking now about Benjamin, and Reuben's speaking about him before, in the preceding chapter (verses 36, 37), is an arcanum which cannot be unfolded but from the internal sense. Likewise, when Reuben spoke about Benjamin, Jacob was called Jacob (see preceding chapter, verse 36); while here when Judah speaks about him, Jacob is called Israel (verses 6, 8, 11). That there is something involved in this, no one can deny; but what it is cannot be known from the historical sense of the letter. So too in other places where Jacob is called now Jacob and now Israel (n. 4286). The arcanum involved will, by the Divine mercy of the Lord, be told in the following pages. That Judah now speaks is because the subject is the good of spiritual truth, that it is to be procured (n. 5582): and therefore Judah, who is the good of the church, speaks with Israel, who is the good of spiritual truth, and makes himself answerable for Benjamin, who is the medium; for the medium must be conjoined by good.

5584. *Saying, Protesting, the man did protest unto us.* That this signifies that the spiritual from the internal was averse to them, is evident from the signification of solemnly protesting, as being averse; for he protested that they should not see his face unless their brother were with them; such protesting is of aversion, for by not seeing his face is signified that there will be no compassion — of which in what presently follows; and from the representation of Joseph, as the Divine spiritual, or what is the same, truth

from the Divine (n. 3969), who here, as he is called the man, is the spiritual or truth flowing in from the internal.

5585. *Saying, Ye shall not see my face.* That this signifies that there will be no compassion, is evident from the signification of the face when predicated of man, as his interiors, that is, his affections and thoughts therefrom (see n. 358, 1999, 2434, 3527, 3573, 4066, 4796, 4797, 5102); but when predicated of the Lord, it is mercy or compassion. Therefore not to see his face means that there will be no mercy, or no compassion; for the Lord is represented here by Joseph in the supreme sense. Not that the Lord has no compassion, for He is mercy itself; but when there is no medium that conjoins, it seems to man as if there were no compassion in the Lord. The reason is, that if there is not a conjoining medium, there is no reception of good; and when there is no reception of good, evil is in its place. If man then cries out to the Lord, and, because he cries from evil and thus for himself against all others, is not heard, it appears to him as if there were no compassion. That the face of Jehovah or the Lord is mercy, may be evident from the Word; for the face of Jehovah or the Lord is in the proper sense the Divine love itself; and because it is the Divine love, it is of mercy, for this from love is turned toward the human race subjected to so much misery. That the face of Jehovah or the Lord 2
is the Divine love, may be evident from the face of the Lord when He was transfigured before Peter, James, and John, that is, when He showed them His Divine; for then *His face did shine as the sun* (Matt. xvii. 2). That the sun is the Divine love, may be seen shown above (n. 30–38, 1521, 1529–1531, 2441, 2495, 3636, 3643, 4060, 4321, 4696). The Lord's Divine itself had never appeared in any face, but His Divine Human, and through this as in it the Divine love, or with reference to the human race, the Divine mercy. This, the Divine mercy in the Divine Human, is called the angel of His face, in Isaiah: *I will make*

mention of the mercies of Jehovah. . . . He will recompense them according to His compassions, and according to the multitude of His mercies . . . and He was their Saviour. . . . And the angel of His face saved them; in His love, and in His pity (lxiii. 7–9). It is called an angel because angels in the internal sense of the Word signify something of the Lord (n. 1925, 2821, 4085), here His mercy; and
3 so it is said, the angel of His face. That the face of Jehovah or the Lord is mercy, and also peace and good, since these are of mercy, may likewise be evident from the following passages — in the blessing: *Jehovah make His face to shine upon thee, and be merciful unto thee. Jehovah lift up His countenance upon thee, and give thee peace* (Num. vi. 25, 26). It is manifest that to make the face to shine is to be merciful, and to lift up the countenance is to give peace. In David: *God be merciful unto us, and bless us, and cause His face to shine upon us* (Ps. lxvii. 2) — the face here again standing for mercy. In the same: *Restore us, O God, and cause Thy face to shine, that we may be saved* (Ps. lxxx. 3, 7, 19), with a similar meaning. Again: *Deliver me from the hand of mine enemies, and from them that persecute me. Make Thy face to shine upon Thy servant* (Ps. xxxi. 15, 16; so too Ps. cxix. 134, 135). In Daniel: *Hear, O our God, the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate* (ix. 17) — causing the face to
4 shine meaning to be merciful. In David: *There are many that say, Who will show us good? . . . Lift up the light of Thy countenance upon us* (Ps. iv. 6, 7) — lifting up the light of the countenance meaning to give good from mercy. In Hosea: *They will seek My face; in their affliction they will seek Me early* (v. 15). Again in David: *Seek ye My face . . . Thy face, Jehovah, will I seek* (Ps. xxvii. 8, 9). Again: *Seek Jehovah, and His strength; seek His face evermore* (Ps. cv. 4) — to seek the face of Jehovah meaning to seek His mercy. Again: *I shall behold Thy face in*

justice (Ps. xvii. 15); and in Matthew: *Take heed that ye despise not one of these little ones; for I say unto you, that in the heavens their angels do always behold the face of My Father Who is in the heavens* (xviii. 10) — to behold the face of God meaning to enjoy peace and good from mercy. On the other hand the opposite is to conceal or hide and 5
also to turn away the face, which signifies not to be merciful — as in Isaiah: *In the overflowing of My wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee* (liv. 8) — where the overflowing of wrath stands for temptation, and because the Lord appears not to be merciful therein it is said, "I hid My face from thee for a moment." In Ezekiel: *I will turn away My face from them* (vii. 22). In David: *How long wilt Thou forget me, O Jehovah? for ever? How long wilt Thou hide Thy face from me?* (Ps. xiii. 1.) In the same: *Hide not Thy face from me; put not Thy servant away in anger* (Ps. xxvii. 9). Again: *Jehovah, why castest Thou off my soul? why hidest Thou Thy face from me?* (Ps. lxxxviii. 14.) And again: *Make haste to answer me, O Jehovah; my spirit is consumed. Hide not Thy face from me, lest I become like them that go down into the pit. Cause me to hear Thy mercy in the morning* (Ps. cxliii. 7, 8). And in Moses: *My anger shall be kindled against* this people *in that day, so that I will forsake them; and I will hide My face from them, so they shall be consumed. . . . I will surely hide My face in that day for all the evil which they have done* (Deut. xxxi. 17, 18); His anger being kin- 6
dled implies His turning Himself away (n. 5034); and His hiding His face implies His not being merciful. These things are predicated of Jehovah, or the Lord, although He is never angry, and never turns away or hides His face; but it is so said from the appearance with the man who is in evil; for the man who is in evil turns himself away, and hides from himself the Lord's face, that is, removes His mercy from him. That it is the evils in man that do this,

may also be evident from the Word — as in Micah: *Jehovah . . . will hide His face from them at that time, according as they have wrought evil in their doings* (iii. 4). In Ezekiel: *Because they trespassed against Me, therefore I hid My face from them. According to their uncleanness and according to their transgressions did I unto them; and I hid My face from them* (xxxix. 23, 24). And especially in Isaiah: *It is your iniquities that separate between you and your God, and your sins do hide His face from you* (lix. 2). From these and many other passages the internal sense is plain, which here and there stands forth so as to be found by him who seeks it.

5586. *Except your brother be with you.* That this signifies unless you have a medium, is evident from the representation of Benjamin, as a medium (see n. 5411, 5413, 5443). The medium which Benjamin represents is a medium between the internal and the external, or between the spiritual and the natural man, and is the truth of good which proceeds from truth that is of the Divine, which is represented by Joseph. This truth of good is called the spiritual of the celestial, and that this is represented by Benjamin may be seen above (n. 3969, 4592). Man's internal and external are most distinct from each other, for his internal is in the light of heaven, and his external in the light of the world; and because they are most distinct, they cannot be conjoined except by a medium that partakes of both.

5587. *If thou wilt send our brother with us.* That this signifies that if it be thus of the church, to be conjoined, there must be a medium, is evident from the representation of Israel, who was to send, as the church (see n. 4286), and hence "if thou wilt send" means if it is to be of the church; and from the representation of Benjamin, who here is their brother, as a medium — of which just above (n. 5586). From this it is plain that by, if thou wilt send our brother with us, is signified that if it be thus of the

church, to have its external adjoined to its internal, there must be a medium.

5588. *We will go down and buy thee food.* That this signifies that then the good of truth will be procured [there], is evident from the signification of buying as procuring and appropriating, and from the signification of food as the good of truth, as may be seen above (n. 5582).

5589. *But if thou wilt not send him.* That this signifies if not, that is, if it be not of the church to be adjoined, is plain from what was said just above (n. 5587).

5590. *We will not go down.* That this signifies that it cannot be procured, is evident from what was said just above (n. 5588).

5591. *For the man said unto us.* That this signifies perception concerning the spiritual, is evident from the signification of the man, as the spiritual from the internal — of which above (n. 5584); and from the signification of saying, in the historicals of the Word, as perception — of which often above.

5592. *Ye shall not see my face.* That this signifies that there will be no compassion, is evident from what was explained above (n. 5585), where the same words occur.

5593. *Except your brother be with you.* That this signifies unless you have a medium, is evident from what was said above in regard to Benjamin, who is here the brother, that he is a medium (n. 5586, 5587).

5594. Verses 6–10. *And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, Asking, the man asked concerning ourselves and concerning our nativity, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words. Knowing, could we know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the boy with me, and we will arise and go; that we may live, and not die, both we and thou, and also our little ones. I will be surety*

for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then I shall sin against thee all the days: for except we had lingered, surely we had now returned the second time. "And Israel said" signifies perception from spiritual good; "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?" signifies that they separated from them the truth of good,* to conjoin it to the spiritual from the internal. "And they said, Asking, the man asked concerning ourselves" signifies that he clearly perceived the things in the natural; "and concerning our nativity" signifies concerning the truths of faith there; "saying, Is your father yet alive?" signifies and concerning the spiritual good from which they were; "have ye another brother?" signifies concerning interior truth; "and we told him according to the tenor of these words" signifies that he apperceived them conformably. "Knowing, could we know that he would say, Bring your brother down?" signifies that we did not believe that he wished the truth of good to be conjoined to him. "And Judah said unto Israel his father" signifies perception from the good of the church concerning those things; "Send the boy with me" signifies that he should be adjoined to him; "and we will arise and go; that we may live, and not die" signifies spiritual life according to degrees; "both we" signifies the external of the church; "and thou" signifies its internal; "and also our little ones" signifies the things which are still more interior. "I will be surety for him" signifies that in the meantime he will be adjoined to him; "of my hand shalt thou require him" signifies that he shall not be torn away so far as is in his power; "if I bring him not unto thee, and set him before thee" signifies unless he is fully restored to the church; "then I shall sin against thee all the days" signifies that the church will no longer have any good; "for

* The Latin here has "the good of truth," but "the truth of good," in n. 5596.

except we had lingered" signifies tarrying in a state of doubt; "surely we had now returned the second time" signifies that there would have been spiritual life both exterior and interior.

5595. *And Israel said.* That this signifies perception from spiritual good, is evident from the signification of saying, as perceiving — of which above; and from the representation of Israel, as spiritual good (see n. 3654, 4598); and because Israel is spiritual good, he is also the internal spiritual church (n. 3305, 4286), for that church is a church from spiritual good. Spiritual good is truth which has become good; for truth becomes good when one lives according to it, for it then passes into the will, and from the will into act, and becomes of the life; and when it becomes of the life, it is no longer called truth but good. But the will which transforms truth into good is the new will in the intellectual part; it is this good that is called spiritual good. Spiritual good is distinguished from celestial good in this, that celestial good is implanted in man's voluntary part itself; but this subject has often been treated of before. That Jacob is not now called Jacob, as in the previous 2
chapter (verse 36), but Israel, is because good is the subject in this chapter, and truth in the preceding; wherefore in that chapter Reuben was the one to speak, by whom is represented the doctrinal truth of the church (see n. 3861, 3866, 4731, 4734, 4761, 5542), while in this chapter it is Judah who speaks, by whom is represented the good of the church (n. 3654, 5583). That good is now treated of, is because this time conjunction between the internal, which is Joseph, and the external, which is the ten sons of Jacob, is effected by the medium which is Benjamin; and the conjunction of the internal with the external is effected by good.

5596. *Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?* That this signifies that they separated from them the truth of good, to conjoin it

to the spiritual from the internal, is evident from the signification of dealing ill, as separating, for it is their separating Benjamin from him that he calls dealing ill; and from the signification of telling, as giving something for another to think and reflect upon (n. 2862, 5508), consequently communicating (see n. 4856), and thus also conjoining; for when anything passes into the will of another, conjunction is effected by what is communicated, as when Joseph heard that Benjamin was still living and with his father, he wanted him to come to him, and then to be alone with him, conjoined to him — as is plain from the part of the story that follows; and from the representation of Joseph, as the Divine spiritual, and as, when called the man, the spiritual from the internal (n. 5584); and from the representation of Benjamin, who is here their brother of whom they told, as the truth of good (n. 5586). From all this it is plain that by, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? is signified that they separated from them the truth of good, to conjoin it to the spiritual from the internal.

5597. *And they said, Asking, the man asked concerning ourselves.* That this signifies that he clearly perceived the things in the natural, is evident from the signification of asking, as perceiving another's thought — of which in what follows; and from the representation of the ten sons of Jacob, who are here meant by ourselves, as the things of the church which are in the natural (see n. 5403, 5419, 5427, 5458, 5512). That by asking is meant perceiving another's thought, is because in heaven there is a communication of all thoughts, so that no one has need to ask another what he thinks. From this it is that asking signifies perceiving another's thought; for the quality of a thing on earth, in the internal sense is its quality in heaven.

5598. *And concerning our nativity.* That this signifies concerning the truths of faith there, is evident from the signification of birth, as the birth of truth from good, or of

faith from charity (see n. 1145, 1255, 4070, 4668). That birth in the internal sense means this, is because in heaven no other birth is understood than that which is called regeneration, which is effected by the truth of faith and the good of charity. By this birth, from sons of man men become sons of the Lord; these are they who are said to be born of God (John i. 13). According to the varieties of good from truth and of truth from good in that birth are the brotherhoods or kinships and relationships in heaven; for in heaven there are perpetual varieties, but the varieties are so arranged by the Lord as to represent families in which are brothers, sisters, sons-in-law, daughters-in-law, grandsons, granddaughters, and so on. In general, however, all are arranged in such a form that together they make one, as is the case with the varieties in the human body, where no member is exactly like another, nor indeed any part in one member the same as another part, and yet all the various parts are arranged in such a form that they act as one, and each co-operates intimately or remotely with the action of every other. Since such is the form in man, it may be inferred what the form in heaven must be, with which all the things in man have correspondence — that it must be most perfect.

5599. *Saying, Is your father yet alive?* That this signifies and concerning the spiritual good from which they were, is evident from the representation of Israel, who is the father here, as spiritual good (see n. 3654, 4598, 5595). It is said, from which they were, because from that good, as from a father, the truths of faith come down (5598).

5600. *Have ye* another brother?* That this signifies concerning interior truth, is evident from the representation of Benjamin, as the spiritual of the celestial, or what is the same, the truth of good, or interior truth. That Benjamin is truth in which is good, or the spiritual of the celestial, may be seen above (n. 3969, 4592). This inte-

* *Nobis:* probably a misprint for *vobis*.

rior truth is the medium between truth from the Divine and truth in the natural.

5601. *And we told him according to the tenor of these* * *words.* That this signifies that he apperceived them conformably, is evident from the signification of telling, as apperceiving (see n. 3608) — for in the spiritual world or in heaven they have no need to tell what they think, there being a communication of all thoughts (n. 5597), and so in the spiritual sense telling signifies apperceiving; and from the signification of according to these * words, as conformably; for they are the things which he wished to apperceive.

5602. *Knowing, could we know that he would say, Bring your brother down?* That this signifies that we did not believe that he wished the truth of good to be conjoined to him, is evident from the signification of "knowing, could we know that he would say," as not believing; and from the representation of Benjamin, who is here the brother, as the truth of good — of which just above (n. 5600). That this was to be conjoined to him is signified by their bringing him down — as is plain from what was said above (n. 5596).

5603. *And Judah said unto Israel his father.* That this signifies perception from the good of the church concerning those things, is manifest from the signification of saying in the historicals of the Word, as perceiving — of which often above; and from the representation of Judah, as the good of the church (see n. 5583); and from the representation of Israel, as the internal spiritual church (n. 3305, 4286). From this it is plain that by Judah's saying to Israel his father, is signified the perception of the church from its good.

5604. *Send the boy with me.* That this signifies that he should be adjoined to him, namely, to the good of the church which is represented by Judah, is evident from the signification of sending with him, as being adjoined to him,

* The Latin here has "his words."

not to the others; for it is said in what follows — I will be surety for him, of my hand shalt thou require him; and from the representation of Benjamin, who is here the boy, as interior truth, of which just above (n. 5600). This is called the boy, because that which is interior is in the Word called relatively a boy, for the reason that there is more innocence in the interior than in the exterior, and innocence is signified by a child, and also by a boy (n. 5236).

5605. *And we will arise and go; that we may live, and not die.* That this signifies spiritual life according to degrees, is evident from the signification of arising, as a lifting up to higher or interior things, and accordingly to the things which are of spiritual life (see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881); and from the signification of going, as living (n. 3335, 3690, 4882, 5493), and as the words follow, that we may live, going signifies the first spiritual life; and from the signification of living, as spiritual life, for no other life is meant in the internal sense of the Word; and from the signification of not dying, as being no longer damned, or being out of a state of damnation, for in the internal sense of the Word no other than spiritual death is meant, which is damnation. From this it is plain that by, we will arise and go, that we may live and not die, is signified life according to degrees — namely, introduction into life by arising, the first of life by going, life itself by living, and being led out from the things of no life by not dying. That to go in the internal sense is to live, seems strange to 2
him who knows nothing about spiritual life; but it is like journeying, which means the regular order and successive stages of life (n. 1293, 4375, 4554, 4585), and like sojourning, which means to be instructed and to live accordingly (n. 1463, 2025, 3672). The reason why going, journeying, and sojourning have these significations might be told; but it is a reason that could scarcely be accepted by those who are ignorant of the nature of movements in the other life. Movements and progressions there are nothing else, because

from no other source, than changes of the state of life. These changes appear in externals just like progressions from place to place. That this is so, can be confirmed by much experience in the other life; for I have walked there in spirit with them and among them, through many of their dwellings, and this though in body I remained in the same place. I have also talked with them as to how this could be, and have been informed that it is changes of the state
3 of life that make progressions in the spiritual world. This was confirmed too by the fact that spirits, by changes brought about in their state, can appear on high and then in a moment beneath, or now far to the west and in a moment to the east, and so on. But, as was said, this cannot but seem strange to him who knows nothing about life in the spiritual world; for there are there no spaces or times, but states of life instead. These states produce in externals a most living appearance of progression and motion. The appearance is as living and real as that of life itself, that it is in us and so our own, when yet life flows in from the Lord, Who is the fountain of all life (see n. 2021, 2658, 2706, 2886–2888, 3001, 3318, 3337, 3338, 3484, 3619, 3741–3743, 4151, 4249, 4318–4320, 4417, 4523, 4524, 4882). As going and moving signify living, it was therefore said by the ancients, that in God we move, live, and have our being; and by moving they meant the external of life, by living its internal, and by being its inmost.

5606. *Both we.* That this signifies the external of the church, is manifest from the representation of the ten sons of Jacob, who here are we, as the external of the church (see n. 5469).

5607. *And thou.* That this signifies its internal, is evident from the representation of Israel, who here is thou, as the internal of the church (see n. 4286, 4292, 4570).

5608. *And also our little ones.* That this signifies the things which are still more interior, is evident from the signification of little ones, as the things which are interior

(see n. 5604). That interior things are signified by little children and by boys, is because innocence is signified by both, and innocence is the inmost. In the heavens the inmost or third heaven consists of those who are in innocence, for they are in love to the Lord; and because the Lord is innocence itself, therefore they who are there, being in love to Him, are in innocence. These, although they are the wisest of all in the heavens, yet appear to others like little children. It is for this reason, and also because little children are in innocence, that by little children in the Word is signified innocence. As the inmost of the 2
heavens is innocence, therefore the interior of all who are in the heavens must be innocence. This is like successive things in relation to those that exist together, or like the things which are distinct from one another by degrees in relation to those that exist from them; for all that which exists simultaneously, springs from that which is successive. When the former exists from the latter, the parts place themselves in the same order in which they had before been distinguished by degrees — as, by way of illustration, end, cause, and effect are in succession and distinct from one another; and when they exist together, they place themselves in the same order, the end as inmost, the cause next, and the effect last. The effect is coexisting, and such that unless there is in it a cause, and in the cause an end, there is no effect, since if from the effect you remove the cause you destroy the effect, and still more if from the cause you remove the end; for from the end the cause has what makes it a cause, and from the cause the effect has what makes it an effect. So also it is in the spiritual world; 3
as the end, cause, and effect are distinct from one another, so in the spiritual world are love to the Lord, charity toward the neighbor, and the works of charity. When these three become one or exist together, the first must be in the second, and the second in the third. As in the works of charity, unless charity from affection or the heart is inte-

riorly in them, they are not works of charity, and unless love to God is interiorly in charity, it is not charity. Therefore if you take away that which is interior, the exterior falls away; for the exterior exists and subsists from its interiors in order. So is it with innocence. This makes one with love to the Lord, and unless it is interiorly in charity, it is not charity; consequently unless charity in which there is innocence is interiorly in the works of charity, they are not works of charity. Hence it is that innocence must
4 be interiorly with all who are in the heavens. That this is so, and that innocence is signified by little children, is evident in Mark: Jesus said to the disciples, *Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And taking them up in His arms, He put His hand upon them, and blessed them* (x. 14–16: Luke xviii. 15–17: Matt. xviii. 3). That by little children is here signified innocence may be evident, because with little children there is innocence, and because those who are innocent appear in heaven as little children. No one can enter heaven unless he has somewhat of innocence (see
5 n. 4797); and moreover little children suffer themselves to be governed by angels who are forms of innocence, and are not yet self-willed like adults who govern themselves by their own judgment and will. That little children suffer themselves to be governed by angels, is evident from the Lord's words in Matthew: *Take heed that ye despise not one of these little ones; for I say unto you, that in the heavens their angels do always behold the face of My Father* (xviii. 10). No one can see the face of God, except from
6 innocence. In the following passages also innocence is signified by infants or little children — in Matthew: *Out of the mouth of babes and sucklings Thou hast perfected praise* (xxi. 16: Ps. viii. 2). Again: *Thou hast hid these things from the wise and understanding, and hast revealed*

them unto babes (xi. 25: Luke x. 21); for innocence, which is signified by babes, is wisdom itself, since genuine innocence dwells in wisdom (n. 2305, 2306, 4797). For this reason it is said, "Out of the mouth of babes and sucklings Thou hast perfected praise," and also that such things have been revealed unto babes. In Isaiah: *The cow* 7
and the bear shall feed; their young ones shall lie down together. . . . And the sucking child shall play on the hole of the viper (xi. 7, 8) — speaking of the Lord's kingdom, and in particular of the state of peace and innocence therein. A sucking child stands for innocence; that nothing of evil can befall those who are in innocence is signified by a sucking child playing on the hole of the viper; vipers are they who are most crafty. This chapter plainly relates to the Lord. In Joel: *Blow the trumpet in Zion . . . gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breasts* (ii. 15, 16) — elders standing for the wise, children and those that suck the breasts for the innocent. In the fol- 8
lowing passages too by infants is meant innocence, but in these that it was destroyed. In Jeremiah: *Wherefore commit ye great evil against your souls, to cut off from you man and woman, infant and suckling, out of the midst of Judah, that I should leave you none remaining?* (xliv. 7.) Again: *Lift up thy hands to Him for the life of thy little children, that faint for hunger at the head of every street* (Lam. ii. 19). In Ezekiel: *Go through* Jerusalem, *and smite. Let not your eye spare, neither have ye pity.* [*Slay utterly*] *the old man, the young man and the maiden, and the little child* (ix. 5, 6). In Micah: *The women of My people ye cast out from their pleasant houses; from their little children ye take away My glory forever* (ii. 9). As regards the inno- 9
cence of little children, however, it is only external, and not internal; and because it is not internal, it cannot be conjoined with any wisdom. But the innocence of angels, especially those of the third heaven, is internal innocence,

and thus conjoined with wisdom (n. 2305, 2306, 3494, 4563, 4797). Man is so created that when he grows old and becomes like a little child, the innocence of wisdom conjoins itself with the innocence of ignorance which he had in infancy, and so he passes into the other life as a true child.

5609. *I will be surety for him.* That this signifies that in the meantime he will be adjoined to him, is evident from the signification of being surety for any one, as being instead of him — as is plain from what now follows, especially from what Judah said to Joseph about his being surety (chapter xliv. 32, 33); and because to be surety for one is to be instead of him, it is also to be with him on the way, adjoined to him.

5610. *Of my hand shalt thou require him.* That this signifies that he shall not be torn away so far as is in his power, is manifest from the signification of the hand, as power (see n. 878, 3387, 4931–4937, 5327, 5328, 5544), and that it means so far as is in his power, is because surety or guarantee goes no further — the internal sense sets forth what is true and its quality; and from the signification of requiring him from him, as not to be torn away; for one who is required of another must be adjoined to him and not be torn from him.

5611. *If I bring him not unto thee, and set him before thee.* That this signifies unless he is fully restored to the church, is evident from the signification of bringing to him and setting before him, as restoring in full; and from the representation of Israel, to whom he was to be restored, as the church (see n. 3305, 4286, 5595).

5612. *Then I shall sin against thee all the days.* That this signifies that the church will no longer have any good, is evident from the representation of Judah, who says this of himself, as the good of the church (see n. 5583, 5603); and from the signification of sinning, as disjunction (see n. 5229, 5474), and thus that it will not have it, for anything that is disjoined from another is not with it any more;

and from the signification of all the days, as forever, and so [in the negative] no longer. These things are said because the good of the church cannot be given without a medium between the internal and the external, which is represented by Benjamin; for both the good and the truth of the church flow from the internal through a medium into the external, and consequently in the degree that it is important to have the good of the church, in that degree it is important to have the medium. It is for this reason that Judah makes himself surety for Benjamin. That the good of the church is not given without a medium, is signified by these words of Judah, and that the truth of the church is not given, by Reuben's words (n. 5542).

5613. *For except we had lingered.* That this signifies tarrying in a state of doubt, is evident from the signification of lingering, as a state of doubt; for as going, advancing, journeying, and sojourning signify states of life (see n. 5605), so lingering signifies a state of doubt, since when the state of life is in a state of doubt, then the external is in a state of lingering. We may see this also in man himself; for when his mind hangs in any doubt, he halts and deliberates. The reason is, that doubt makes the state of life hesitating and wavering, and consequently the outward progress too, which is the effect. Hence it is plain that tarrying in a state of doubt is signified by, except we had lingered.

5614. *Surely we had now returned the second time.* That this signifies that there would have been spiritual life both exterior and interior, is evident from the signification of going, as living — of which above (n. 5605); and therefore returning is living therefrom, for they went thither to procure corn, and by corn is signified the good of truth from which is spiritual life; and from the signification of a second time, which, as it relates to life, is life exterior and interior, for by the produce which they got the first time was signified life that is exterior or in the natural, for

the reason that they were without a medium — as explained in the preceding chapter; while by the corn which they get this time is signified interior life, because they were now with Benjamin, who is the medium, as explained in this and the following chapter. Hence it is that by, surely we had now returned the second time, is signified spiritual
2 life both exterior and interior. That this is the signification, cannot but seem strange, especially to one who knows nothing about what is spiritual; for it seems as if returning a second time had nothing in common with spiritual life which is signified; but still this is the internal sense of the words. If you will believe it, the interior thought itself of the man who is in good apprehends this, because that thought is in the internal sense, although the man while in the body is deeply ignorant of it; for the internal sense, or the spiritual sense, which is of the interior thought, falls unknown to him into material and sensuous ideas which partake of time and space, and of such things as are in the world, and so it does not appear that his interior thought is such; for his interior thought is like that of angels, his
3 spirit being in company with them. That the thought of the man who is in good is according to the internal sense, may be evident from this, that after death when he comes into heaven, he at once without any information is in the internal sense, and this could not be unless he had been in it as to his interior thought when in the world. The reason of his being in that internal sense is, that there is a correspondence between spiritual and natural things so complete that there is not the slightest thing which has not its correspondence. So, because the interior or rational mind of the man who is in good is in the spiritual world, and his exterior or natural mind in the natural world, it must needs be that both minds think — the interior mind spiritually, and the exterior naturally — and that the spiritual falls into the natural, and they act as one by corre-
4 spondence. That man's interior mind, the ideas of thought

of which are called intellectual and are said to be immaterial, does not think from the words of any language, nor consequently from natural forms, may be evident to him who can reflect on these things, for he can think in a moment what he can scarcely utter in an hour, and he does so by universals which comprise in them very many particulars. Those ideas of thought are spiritual, and are no other, when the Word is read, than as the internal sense is; although the man does not know it, for the reason, as was said, that those spiritual ideas, by influx into the natural, present natural ideas, and thus the spiritual ideas do not appear; insomuch that the man believes, unless he has been instructed, that there is no spiritual, if not like the natural, and that he does not think otherwise in spirit than as he speaks in the body. In such a manner does the natural overshadow the spiritual.

5615. Verses 11–14. *And their father Israel said unto them, If it must be so now, do this: take of the song of the land in your vessels, and carry down the man a present, a little resin and a little honey, wax and stacte, terebinth nuts and almonds: and take double silver in your hand; and the silver that was returned in the mouth of your bags carry back in your hand; peradventure it was an error: take also your brother, and arise, go again unto the man: and God Shaddai give you mercies before the man, and send you your other brother and Benjamin. And I, even as I have been bereaved of my children, I shall be bereaved.* "And their father Israel said unto them" signifies perception from spiritual good; "If it must be so now, do this" signifies if it cannot be otherwise, so let it be; "take of the song of the land in your vessels" signifies the choice things of the church in the truths of faith; "and carry down the man a present" signifies to obtain favor; "a little resin and a little honey" signifies the truths of good of the exterior natural, and its enjoyment; "wax and stacte" signifies the truths of good of the interior natural;

"terebinth nuts and almonds" signifies goods of life corresponding to those truths; "and take double silver in your hand" signifies truth received in the abilities; "and the silver that was returned in the mouth of your bags carry back in your hand" signifies that by truth freely given in the exterior natural they were to submit themselves as far as possible; "peradventure it was an error" signifies lest he be adverse; "take also your brother" signifies that thus they would have the good of faith; "and arise, go again unto the man" signifies life from spiritual truth; "and God Shaddai" signifies consolation after hardships; "give you mercies before the man" signifies may spiritual truth receive you graciously; "and send you your other brother" signifies may it give the good of faith; "and Benjamin" signifies and also interior truth. "And I, even as I have been bereaved of my children, I shall be bereaved" signifies that the church, before these things are done, will be as if deprived of its truths.

5616. *And their father Israel said unto them.* That this signifies perception from spiritual good, is evident from the signification of saying in the historicals of the Word, as perception; and from the representation of Israel, as spiritual good — of which above (n. 5595). He is called father, because the truths which his sons represent are from that good as from a father.

5617. *If it must be so now, do this.* That this signifies, that if it cannot be otherwise, so let it be, is evident without explanation.

5618. *Take of the song of the land in your vessels.* That this signifies the choice things of the church in the truths of faith, is evident from the signification of the song, as the choice things — of which in what follows; and from the signification of the land, as the church — of which above (n. 5577); and from the signification of vessels, as the truths of faith (n. 3068, 3079, 3316, 3318). The word song is used, because the word in the original tongue is

derived from singing; hence the song of the land signifies productions hailed with songs and praises, and consequently in the internal sense choice things.

5619. *And carry down the man a present.* That this signifies obtaining favor, is evident from the signification of offering a present to the man, here to Joseph, who is called the lord of the land, as obtaining favor. It was customary in the Ancient representative Church, and thence in the Jewish, to give some present to judges, and at a later period to kings and priests, when they were approached, and this was also commanded. The reason was, that the presents which they gave to them represented such things in man as ought to be offered to the Lord when He is approached, which are things done from freedom, and accordingly from the man himself; for his freedom is what is from the heart, and what is from the heart is from the will, and what is from the will is from the affection which is of the love, and what is from the affection which is of the love is free, thus of the man himself (see n. 1947, 2870–2893, 3158). From freedom a present should be given by man to the Lord, on approaching Him. It was this present that was represented; for kings represented the Lord as to Divine truth (n. 1672, 2015, 2069, 3009, 3670, 4581, 4966, 5044), and priests as to Divine good (n. 1728, 2015, 3670). That those presents were initiations, may be seen above (n. 4262); and initiations are for obtaining favor.

5620. *A little resin and a little honey.* That this signifies the truths of good of the exterior natural, and its enjoyment, is evident from the signification of resin, as the truth of good or truth from good (see n. 4748). The reason why resin has this signification is, that it ranks among unguents, and also among aromatics. Aromatics signify such things as are of truth from good, especially if they are of an unguent nature, and so partake of oil; for oil signifies good (n. 886, 3728, 4582). That this resin was aromatic, may be seen in the thirty-seventh chapter (verse 25); and

for this reason also the same word in the original signifies balsam. That it was like an ointment, or thick oil, is evident. This is now the reason that by resin is signified the truth of good which is in the natural — here in the exterior part, because resin is put first and joined with honey, which is the enjoyment therein. That honey means enjoyment is because it is sweet, and everything sweet in the natural world corresponds to something of enjoyment and pleasure in the spiritual world. The reason why it is called its enjoyment, that is, the enjoyment of truth from good in the exterior natural, is, that every truth and especially every truth of good has its enjoyment; but an enjoyment from
2 affection for truth and good, and so from use. That honey is enjoyment, is evident also from other passages in the Word — as in Isaiah: *A virgin shall conceive, and bear a son, and shall call His name Immanuel* (God with us). *Butter and honey shall He eat, that He may know to refuse the evil, and choose the good* (vii. 14, 15) — speaking of the Lord; butter standing for the celestial, honey for that which
3 is from the celestial. In the same: *It shall come to pass, for the abundance of milk that they shall give, he shall eat butter; and butter and honey shall every one eat that is left in the midst of the land* (vii. 22) — speaking of the Lord's kingdom; milk standing for spiritual good, butter for celestial good, and honey for that which is from them, and thus
4 for what is happy, pleasant, and enjoyable. In Ezekiel: *Thus wast thou decked with gold and silver; and thy raiment was of fine linen and silk and broidered work. Thou didst eat fine flour and honey and oil; so thou becamest beautiful exceedingly, and thou wast prospered unto a kingdom. . . . With fine flour and oil and honey I fed thee; but thou didst set it before them for an odor of rest* (xvi. 13, 19) — speaking of Jerusalem, by which is meant the spiritual church, the quality of which is described as it was with the ancients, and as it afterward became. Her being decked with gold and silver means with celestial and spiri-

tual good and truth; her raiment of fine linen, silk, and broidered work stands for truths in the rational and in each natural; fine flour stands for the spiritual, honey for its pleasantness, and oil for its good. That heavenly things are signified by those particulars may be evident to any one. In the same: *Judah and the land of Israel, they were thy* 5 *traders . . . in wheat of Minnith, and pannag, and honey, and oil, and balm* (xxvii. 17) — speaking of Tyre, by which is signified the spiritual church, such as it was in the beginning and such as it afterward became, as to the knowledges of good and truth (n. 1201). Honey here also is put for the pleasantness and enjoyment from affections for knowing and learning celestial and spiritual goods and truths. In Moses: *He maketh* him ride on the high* 6 *places of the earth, and to eat the increase of the fields. . . . He maketh him to suck honey out of the rock, and oil out of the flint of the rock* (Deut. xxxii. 13) — here also referring to the Ancient spiritual Church; to suck honey out of the rock standing for enjoyment from truths of outward knowledge. In David: I feed them *with the fat of wheat,* 7 *and with honey out of the rock I satisfy* them (Ps. lxxxi. 16) — satisfying with honey out of the rock stands for filling with enjoyment from the truths of faith. In Deuteron- 8 omy: *Jehovah bringeth thee into a good land, a land of rivers of water, of fountains and depths going forth from valleys and mountains; a land of wheat and barley, and vines and fig trees and pomegranates; a land of oil olives and honey* (viii. 7, 8) — speaking of the land of Canaan, in the internal sense, of the Lord's kingdom in the heavens. A land of oil olives and honey stands for spiritual good and its pleasantness. Hence also the land of Canaan was called 9 *a land flowing with milk and honey* (Num. xiii. 27; xiv. 8: Deut. xxvi. 9, 15; xxvii. 3: Jer. xi. 5; xxxii. 22: Ezek. xx. 6). In the internal sense of these passages, by the land of Canaan is meant, as was stated, the Lord's kingdom;

* The Latin here reads *Thou makest.*

flowing with milk stands for abundance of celestial spiritual things, and with honey for abundance of happiness and en-
10 joyment therefrom. In David: *The judgments of Jehovah are truth, just are they together; more to be desired are they than gold, than much fine gold, sweeter also than honey and the dropping of the honeycombs* (Ps. xix. 9, 10). The judgments of Jehovah stand for truth Divine; sweeter than honey and the dropping of the honeycombs, for enjoyments from good and pleasures from truth. Again: *Sweet are Thy words to my taste, sweeter than honey to my mouth*
11 (Ps. cxix. 103) — where the meaning is similar. The manna which Jacob's posterity had for bread in the wilderness is thus described in Moses: The manna *was like coriander seed, white; and the taste of it was like wafers made with honey* (Exod. xvi. 31). As the manna signified truth Divine which descends through heaven from the Lord, it consequently signified the Lord Himself as to the Divine Human, as He Himself teaches in John (vi. 51, 58); for it is the Lord's Divine Human from which all truth Divine comes, yea, to which all truth Divine refers; and this being so, the manna is described as to enjoyment and pleasantness by the taste, which was like wafers made with honey. That the taste stands for the enjoyment of good and the pleasantness of truth, may be seen above (n. 3502).
12 As John the Baptist represented the Lord as to the Word, which is the Divine truth on earth, in like manner as Elijah (n. 2762, 5247), he was therefore the Elijah who was to come before the Lord (Mal. iii. 23: Matt. xvii. 10–12: Mark ix. 11–13: Luke i. 17); wherefore his clothing and food were significative, of which we read in Matthew: *John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey* (iii. 4: Mark i. 6). The raiment of camel's hair signified that the Word such as its literal sense is as to truth — which sense is a clothing for the internal sense — is natural; for the natural is signified by hair, and also by camels; and

the meat being of locusts and wild honey signified the Word such as its literal sense is as to good; the enjoyment of it is signified by wild honey. The enjoyment of truth 13
Divine as to the external sense is also described by honey in Ezekiel: *He said unto me, Son of man, feed thy belly, and fill thy bowels with this roll that I give thee. And when I ate it, it was in my mouth as honey for sweetness* (iii. 3). And in the Apocalypse: The angel *said unto me, Take* the little book, *and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. So I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: but when I had eaten it, my belly was made bitter. Then he said unto me, Thou must prophesy again over many peoples and nations and tongues and kings* (x. 9–11). The roll in Ezekiel, and the little book in John, stand for truth Divine. That this in external form appears enjoyable, is signified by the flavor being sweet as honey; for truth Divine, like the Word, in external form or in the literal sense is enjoyable, because it admits of being explained by interpretations in every one's favor. Not so the internal sense however, which is therefore signified by the bitter taste; for this sense discloses man's interiors. The reason why the external sense is enjoyable, is, as was said, that the things in it can be explained favorably; for they are only general truths, and general truths are susceptible of this before they are qualified by particulars, and these by single things. It is also enjoyable, because it is natural, and the spiritual conceals itself within. It must needs be enjoyable for man to receive it, that is, for him to be introduced into it, and not stopped at the very threshold. The honeycomb and broiled 14
fish, which the Lord ate with the disciples after His resurrection, also signified the external sense of the Word — the fish as to its truth and the honeycomb as to its pleasantness — in regard to which we read in Luke: *Jesus said, Have ye here anything to eat? They gave Him a piece of a*

broiled fish, and of a honeycomb. And He took them, and did eat before them (xxiv. 41–43). And because those things are signified, the Lord therefore said to them: *These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me* (verse 44 of the same chapter). It appears as if such things were not signified, because their having a piece of broiled fish and a honeycomb seems as if fortuitous; yet still it was of providence, and not only this, but also all other, even the least of the things that occur in the Word. As such things were signified, therefore the Lord said of the Word that in it were written the things concerning Himself. Yet the things which are written of the Lord in the literal sense of the Old Testament are few; but those which are in its internal sense are all so written, for from this is the holiness of the Word. This is what is meant by His saying that all things must be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Him. From all this it may now be evident that by honey is signified the enjoyment which is from good and truth, or from affection for them, and that in particular is signified external enjoyment, thus the enjoyment of the exterior natural. As this enjoyment is such that it is from the world through impressions of the senses, and so contains in it many things from the love of the world, the use of honey in bread offerings was therefore forbidden — as in Leviticus: *No bread offering which ye shall bring unto Jehovah shall be made with leaven; for ye shall burn no leaven, nor any honey, as an offering made by fire to Jehovah* (ii. 11) — where honey stands for such external enjoyment, which, because it contains in it what partakes of the love of the world, was like leaven, and was on that account forbidden. What leaven or leavened means, may be seen above (n. 2342).

5621. *Wax and stacte.* That this signifies the truths

of good of the interior natural, is evident from the signification of wax, here aromatic wax, as the truth of good — of which in what follows; and from the signification of stacte, as also truth from good (see n. 4748). Their being of the interior natural, is because those spices are purer than resin and honey, and are therefore named second; for such particulars are enumerated in the Word according to order. By wax here is not meant common, but aromatic wax, such as storax. This wax is signified by the term which is used in the original language, and spice also by the same. Hence it is plain why that aromatic wax signifies the truth of good; for all spices, because they are sweet-scented, in the internal sense signify the truths which are from good. This may be evident from the fact that truths from good are perceived in heaven thus pleasantly, like sweet-scented things in the world; and therefore when the perceptions of the angels are turned into odors, as they often are at the good pleasure of the Lord, they are then perceived as fragrances from spices and from flowers. That is why frankincense and incense were compounded of materials of grateful odor, and applied to a holy use; and also why aromatics were mixed with the anointing oil. One who does not know that such practices take their cause from what is perceived in heaven, may be of the opinion that they were commanded merely to render outward worship grateful; but then there would be in them nothing of heaven, or nothing holy, and consequently such ceremonies of worship would not have anything Divine in them — see what has already been shown on this subject, that frankincense and incense, and also the fragrant substances used in the anointing oil, were representative of spiritual and celestial things (n. 4748), and that the spheres of faith and love are turned into grateful odors, and therefore grateful and sweet-scented and also spicy odors signify truths of faith which are from the good of love (n. 1514, 1517–1519, 4628).

5622. *Terebinth nuts and almonds.* That this signifies goods of life corresponding to those truths, is evident from the signification of terebinth nuts, as goods of life corresponding to the truths of good of the exterior natural, which are signified by resin — of which in what follows; and from the signification of almonds, as goods of life corresponding to the truths of good of the interior natural, which are signified by aromatic wax and stacte. That these nuts have this signification, is because they are fruits, and fruits in the Word signify works, the fruits of useful trees good works, or what is the same, goods of the life, since these in regard to use are good works. That terebinth nuts signify goods of life corresponding to truths of good of the exterior natural, is because they are of a less noble tree; and things that are exterior are signified by such objects as are less noble. The reason is, that exterior things in themselves are grosser than interior; for they are generals com-
2 posed of very many interior things. That almonds signify goods of life corresponding to the truths of good of the interior natural, is because the almond is a nobler tree. The tree itself signifies in the spiritual sense a perception of interior truth which is from good, its blossom interior truth which is from good, and its fruit good of life therefrom. In this sense the almond tree is spoken of in Jeremiah: *The word of Jehovah came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said Jehovah unto me, Thou hast well seen; for I watch over My word to perform it* (i. 11, 12); Rod stands for power; almond tree for the perception of interior truth, and here, since it is predicated of Jehovah, for
3 watching over it, "word" meaning truth. By the almonds which budded from the rod of Aaron for the tribe of Levi, are also signified goods of charity or goods of life, of which we read thus in Moses: *It came to pass on the morrow, when Moses went into the tent of* meeting, that, *behold, the rod of Aaron for the* tribe *of Levi had blossomed, and*

brought forth blossoms, so that the flowers blowed, and bare almonds (Num. xvii. 8). This was a sign that this tribe was chosen for the priesthood; for by the tribe of Levi was signified charity (see n. 3875, 3877, 4497, 4502, 4503), which is the essential of the spiritual church.

5623. *And take double silver in your hand.* That this signifies truth received in the abilities, is evident from the signification of silver, as truth (see n. 1551, 2954); and from the signification of double, as again in succession (see n. 1335), namely truth which was freely bestowed on them, and which was to be bestowed on them again; and from the signification of hands, as abilities (n. 878, 3387, 4931–4937, 5327, 5328). Truth in the abilities is in the capacities for receiving it, thus according to the capacities. But the capacities or abilities for receiving truth are wholly according to good, since the Lord adjoins them to good; for when the Lord flows in with good, He also flows in with the capacity [for receiving truth]. Hence truth received in the abilities is according to goods. That the capacity for receiving truth is according to good, may be evident from much experience in the other life. They who are in good there have the capacity not only for perceiving truth, but also for receiving it, yet according to the amount and quality of the good they are in. They however who are in evil have on the other hand no capacity for receiving truth. This comes from pleasure and consequent desire. They who are in good have pleasure in perfecting good by means of truth, since good takes its quality from truths; and therefore they desire truths. But they who are in evil have pleasure in evil, and in confirming it by falsities, and therefore they desire falsities; and because they desire falsities, they are averse to truths. For this reason they have no capacity for receiving truths, for they reject or stifle or pervert them as soon as they reach the ear or occur to the thought. Besides, every man who is of sound mind has a capacity for receiving truths; but they extinguish that

capacity who turn to evil, and they exalt it who turn to good.

5624. *And the silver that was returned in the mouth of your bags carry back in your hand.* That this signifies that by means of the truth freely given in the exterior natural they were to submit themselves as far as possible, is evident from the signification of the silver returned, as truth given freely (see n. 5530); and from the signification of, in the mouth of their bags, as in the threshold of the exterior natural (see n. 5497); and from the signification of, in the hand, as in the ability — of which just above (see n. 5623), thus as far as possible. Their submitting themselves by means of that truth is signified by their carrying it back; for in the spiritual world to carry back truth to the Lord, from Whom it has been received gratuitously, is to submit one's self by means of it. But the manner in which they submitted themselves by its means, is plain from the conversation with the man who was over Joseph's house (verses 18–24).

5625. *Peradventure it was an error.* That this signifies lest he be adverse, is evident from the signification of an error, as what is adverse, for the error meant here is as if they had forgotten to pay the silver and so were taking it back, every one in his own sack; for which reason he might possibly be adverse to them, as they also believed; for they were afraid because they were brought to Joseph's house, and said: *Because of the silver that was returned in our bags at the first time are we brought; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses* (verse 18). Moreover, sin signifies disjunction and aversion (n. 5229, 5474); and so does an error, if there is sin in it, but in a less degree; wherefore it is said, lest he be adverse.

5626. *Take also your brother.* That this signifies that in this way they would have the good of faith, is evident from the representation of Simeon, who is here the brother

whom they were to take, as faith in the will (n. 3869–3872, 4497, 4502, 4503, 5482), thus the good of faith, since truth of faith when it passes into the will becomes good of faith; for the truth then passes into man's life, and when it is in that it is looked upon, not as something to be known, but as something to be done; consequently it changes its essence, and becomes actual. Hence it is no longer called truth, but good.

5627. *And arise, go again unto the man.* That this signifies life from spiritual truth, is evident from the signification of arising, as a lifting up to interior, and accordingly to spiritual things (see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881); and from the signification of going again, as the consequent life — of which above (n. 5614); and from the representation of Joseph, when called the man, as spiritual truth (n. 5584).

5628. *And God Shaddai.* That this signifies consolation after hardships, is evident from the signification of Shaddai, as temptation, and consolation after it (n. 1992, 4572); here therefore consolation after the hardships which they suffered in Egypt. That it is consolation after hardships is plain also from the words which follow in continuance — "give you mercies before the man." That Shaddai signifies temptation and consolation after it, is because the ancients designated the One Only God by various names, according to the various things which were from Him; and as they believed that temptations were from Him, they then called God Shaddai, and by that name they meant not any other God, but the Only One in regard to temptations. But when the Ancient Church declined, they began to worship as many gods as there were names for the One Only God, and also added to these names many themselves. This practice at length became so prevalent that every family had its own god, and quite distinguished him from the rest who were worshipped by other families. Terah's fam- 2
ily, of which was Abraham, worshipped Shaddai for its god

(see n. 1356, 1992, 2559, 3667); and hence not only Abraham, but Jacob too, acknowledged Shaddai as their god, even in the land of Canaan. And this was permitted them lest they should be forced away from their own religion; for no one is forced out of what he regards as holy. But as the ancients understood by Shaddai Jehovah Himself, or the Lord, Who was so styled when they underwent temptations, therefore Jehovah or the Lord took this name with Abraham — as is plain from the seventeenth chapter, first verse — and also with Jacob (Gen. xxxv. 11). The reason why not merely temptation, but consolation also, is signified by Shaddai, is, that consolation follows all spiritual temptations. This has been given me to know by experience in the other life; for when any one suffers hard things there from evil spirits, through infestations, incitements to evils, and persuasions to falsities, after the evil spirits are removed, he is received by angels, and is led into a state of solace by enjoyment suited to his nature.

5629. *Give you mercies before the man.* That this signifies, may spiritual truth receive you graciously, is evident from the signification of giving mercies, as receiving graciously; and from the representation of Joseph, as, when he is called the man, spiritual truth — as above (n. 5627).

5630. *And send you your other brother.* That this signifies, may it give the good of faith, is manifest from the representation of Simeon, who is here the other brother, as the good of faith — as above (n. 5626). That sending means giving, is because sending is used in reference to the person, and giving in reference to the thing which is signified by the person.

5631. *And Benjamin.* That this signifies, and also interior truth, is evident from the representation of Benjamin, as interior truth — of which above (n. 5600).

5632. *And I, even as I have been bereaved of my children, I shall be bereaved.* That this signifies that the church, before these things are done, will be deprived of

its truths, is evident from the representation of Israel, who says this of himself, as the church (see n. 3305, 4286); and from the signification of being bereaved of children, as being deprived of the truths which are of the church (see n. 5536). That it is so before these things are done, is plain, for if there is no good of faith which is represented by Simeon (n. 5630), and no interior truth, which is the medium represented by Benjamin, the church has not any truth, except such as is on the lips merely, and not in the heart.

5633. Verses 15–17. *And the men took this present, and they took double silver in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And Joseph saw Benjamin with them, and he said to him that was over his house, Bring the men to the house, and slay, and make ready; for the men shall eat with me at noon. And the man did as Joseph said; and the man brought the men to Joseph's house.* "And the men took this present" signifies that truths had with them the means for obtaining favor; "and they took double silver in their hand" signifies also truth received according to ability; "and Benjamin" signifies and the medium also; "and rose up, and went down to Egypt" signifies elevation to a life to be gained by them from the interior things of outward knowledges; "and stood before Joseph" signifies the presence of the celestial of the spiritual there. "And Joseph saw Benjamin with them" signifies the apperception by the celestial of the spiritual, of a spiritual medium with truths; "and he said to him that was over his house" signifies to that which is of the external church; "Bring the men to the house" signifies that the truths in the natural were to be introduced thither; "and slay, and make ready" signifies through the goods of the exterior natural; "for the men shall eat with me at noon" signifies that they will be conjoined when with a medium. "And the man did as Joseph said" signifies bringing it about; "and the man brought

the men to Joseph's house" signifies first introduction into the good which is from the celestial of the spiritual.

5634. *And the men took this present.* That this signifies that truths had with them the means for obtaining favor, is evident from the signification of men, as truths (n. 3134); and from the signification of a present, which was given on approaching kings and priests, as something to obtain favor (n. 5619).

5635. *And they took double silver in their hand.* That this signifies also truth received according to ability, is evident from what was said above (n. 5623), where the same words occur. It may also be seen there what is meant by truth received according to ability.

5636. *And Benjamin.* That this signifies and the medium too, is evident from the representation of Benjamin, as the medium (see n. 5411, 5413, 5443).

5637. *And rose up, and went down to Egypt.* That this signifies elevation to a life to be gained by them from the interior things of outward knowledges, is evident from the signification of rising up, as elevation to the things which are of spiritual life (see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881); and from the signification of going down, as to a life to be gained by them, for going down here involves the same as was meant before by the words, *Send the boy with me, and we will arise and go, that we may live, and not die* (verse 8), by which is signified spiritual life according to degrees (n. 5605); and from the signification of Egypt, as outward knowledges (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966), here the interior things of outward knowledges, because the celestial of the spiritual which is represented by Joseph was there; wherefore it is presently said that they stood before Joseph. The interior things of outward knowledges are the spiritual things which are in the natural mind, and spiritual things are there when the knowledges in it are illumined by the light of heaven, and they are so illumined when man has faith in the doctrinals

that are from the Word, and he has this faith when he is in the good of charity; for then truths and consequently knowledges are illumined by the good of charity, as by flame. From this they have their spiritual light. Hence it may be evident what is meant by the interior things of outward knowledges.

5638. *And stood before Joseph.* That this signifies the presence of the celestial of the spiritual there, is evident from the signification of standing before any one, as presence; and from the representation of Joseph, as the celestial of the spiritual — of which often before. That the celestial of the spiritual was present in both naturals, was represented by Joseph's being made lord over all Egypt. This is what is meant by the presence of the celestial of the spiritual in the interior things of outward knowledges; for these knowledges are in the natural mind (see n. 5316, 5324, 5326–5328, 5333, 5337, 5373). The truths which are represented by Jacob's ten sons are truths in the natural mind.

5639. *And Joseph saw Benjamin with them.* That this signifies the apperception by the celestial of the spiritual of a spiritual medium with truths, is evident from the signification of seeing, as understanding and apperceiving (see n. 2150, 2807, 3764, 4567, 4723, 5400); and from the representation of Jacob's ten sons — who are meant by "with them," that is, with whom Joseph saw Benjamin — as truths in the natural mind (n. 5403, 5419, 5427, 5458, 5512); and from the representation of Benjamin, as a medium (see n. 5411, 5413, 5443). That it is here called a spiritual medium, is because the truths represented by Jacob's ten sons were now to be conjoined with truth from the Divine which is Joseph, and this conjunction is not effected without a medium which is spiritual; so when that medium was perceived, it immediately follows that Joseph *said to him that was over his house, Bring the men to the house, and slay, and make ready; for the men shall eat with me at noon*

— by which is signified that they would be introduced and
2 conjoined because with a medium. What the spiritual is in respect to the natural must be further told in a few words, because most of those who are in the Christian world are so ignorant of what the spiritual is, that when they hear the term they hesitate, and say to themselves that no one knows what it is. The spiritual in man is, in its essence, the very affection for good and truth for the sake of good and truth, and not for the sake of self, and also the affection for what is just and right for the sake of what is just and right, and not for the sake of self. When man from these feels in himself enjoyment and pleasure, and all the more if he feels satisfaction and blessedness, this is the spiritual in him, which comes not from the natural, but from the spiritual world or from heaven, that is, through heaven from the Lord. This then is the spiritual, which when it reigns in man, affects and as it were tinges all that he thinks, wills, and does, and makes the thoughts and the acts of his will partake of the spiritual, until at last they too become spiritual in him, as when he passes out of the natural into the spiritual world. In a word, affection for charity and faith, that is, for good and truth, together with enjoyment and pleasure, and particularly satisfaction and blessedness therefrom, which are felt inwardly in man and
3 make him a true Christian, are the spiritual. That most men in the Christian world are ignorant what the spiritual is, is because they make faith and not charity the essential of the church. Consequently, as those few who are concerned about faith think little, if at all, about charity or know what it is, therefore, as there is no knowledge, there is no perception of the affection which is of charity; and he who is not in the affection of charity can in no way know what the spiritual is. Especially is this true at the present day when scarce any one has any charity, for it is the last time of the church. But it should be known that in a general sense the spiritual signifies affection both for

good and for truth, and therefore heaven is called the spiritual world, and the internal sense of the Word the spiritual sense; but specifically that which is of affection for good is called celestial, and that which is of affection for truth is called spiritual.

5640. *And he said to him that was over his house.* That this signifies to that which is of the external church, is evident from the representation of him that was over the house, as the external church, when he who is in the house is the internal church (see n. 1795). And as in the internal sense the thing, and not the person, is regarded (see n. 5225, 5287, 5434), therefore by him that was over the house is signified that which is of the external church.

5641. *Bring the men to the house.* That this signifies that the truths in the natural mind were to be introduced thither, is evident from the signification of Jacob's sons, as the truths of the church in the natural mind (see n. 5403, 5419, 5427, 5458, 5512). Their being introduced there is signified by bringing the men to the house.

5642. *And slay, and make ready.* That this signifies through the goods of the exterior natural, is evident from the signification of slaying, involving that which is slain — an ox, a young bullock, a he-goat, or other cattle — as the goods of the natural — that an ox and a young bullock are the goods of the natural may be seen above (n. 2180, 2566, 2781, 2830), here the goods of the exterior natural, because by them they were now first introduced to conjunction; for his bringing the men to Joseph's house signifies the first introduction into the good which is from the celestial of the spiritual (see below n. 5645). As the young bullock and ox signified goods of the natural, everything done in regard to them also signified that good, for the one involved the other.

5643. *For the men shall eat with me at noon.* That this signifies that they will be conjoined when with a medium, is evident from the signification of eating with, as

communicated with, conjoined, and appropriated (n. 2187, 2343, 3168, 3513, 3596, 3832). And because they were with a spiritual medium, which is Benjamin (n. 5639), it is said, at noon; for noon signifies a state of light, thus a spiritual state which comes through a medium (n. 1458, 3708).

5644. *And the man did as Joseph said.* That this signifies bringing it about, is evident without explanation.

5645. *And the man brought the men to Joseph's house.* That this signifies the first introduction into the good which is from the celestial of the spiritual, is evident from the signification of bringing, as introduction (as above, n. 5641); and from the signification of Jacob's sons, as the truths of the church in the natural mind (see n. 5403, 5419, 5427, 5428, 5512); and from the signification of a house, as good (n. 3652, 3720, 4982), and hence also the church (n. 3720), since the church is a church from good; and from the representation of Joseph, as the celestial of the spiritual — of which often above. From this it is plain that by the man's bringing the men to Joseph's house is signified that the truths in the natural mind were to be introduced into the good which is from the celestial of the spiritual. That the first introduction is what is signified, is because they now only ate with Joseph, and did not know him. By this is signified a general conjunction, which is first introduction; for truth from the Divine then flows in generally, and is not discerned. But when the truth which flows in is observed, there is then a second conjunction, which is signified by Joseph's manifesting himself to his brethren, as related in a subsequent chapter (xlv.).

5646. Verses 18–23. *And the men were afraid because they were brought to Joseph's house; and they said, Because of the silver that was returned in our bags at the first time are we brought; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the man that was over Joseph's house, and they spake unto him at the door of the house, and*

said, Oh my lord, we came indeed down at the first time to buy food; and it came to pass, when we came to the lodging place, that we opened our bags, and behold every man's silver was in the mouth of his bag, our silver in full weight; and we have brought it back in our hand. And other silver have we brought down in our hand to buy food: we know not who put our silver in our bags. And he said, Peace be to you, fear not: your God, and the God of your father, gave you a hidden gift in your bags: your silver came to me. And he brought Simeon out unto them. "And the men were afraid" signifies a drawing back; "because they were brought to Joseph's house" signifies because the truths which belonged to the natural were to be adjoined and subjected to the internal; "and they said, Because of the silver that was returned in our bags at the first time are we brought" signifies because truth in the exterior natural appears given freely, they were therefore to be in subjection; "that he may seek occasion against us, and fall upon us" signifies that on that account they were to be reduced under absolute power; "and take us for bondmen, and our asses" signifies until whatever is in either natural be as nothing. "And they came near to the man that was over Joseph's house" signifies the doctrinals of the church; "and they spake unto him at the door of the house" signifies taking counsel of them about introduction; "and said, Oh my lord" signifies a testifying; "we came indeed down at the first time to buy food" signifies a disposition to procure good for truths; "and it came to pass, when we came to the lodging place, that we opened our bags" signifies introspection into the exterior natural; "and behold every man's silver was in the mouth of his bag" signifies that it was clearly seen that truths had been given as it were freely; "our silver in full weight" signifies truths according to every one's state; "and we have brought it back in our hand" signifies that what had been given freely would be in submission as far as possible. "And other

silver have we brought down in our hand to buy food" signifies that there is a disposition to procure good by means of truth from another source; "we know not who put our silver in our bags" signifies non-belief, from ignorance of the source of truth in the exterior natural. "And he said, Peace be to you, fear not" signifies that it is well, let them not despair; "your God, and the God of your father" signifies the Lord's Divine Human; "gave you a hidden gift in your bags" signifies that it was from Him without any prudence of theirs; "your silver came to me" signifies that it will seem as truth procured by them. "And he brought Simeon out unto them" signifies that he adjoined will to truths.

5647. *And the men were afraid.* That this signifies a drawing back, is evident from the signification of being afraid, as here a drawing back, namely, from conjunction with the internal. Fear arises from various causes, as from danger of loss of life, money, honor, and reputation, also of being brought into some bondage and thus losing freedom, and with it the life's enjoyment. This is the subject in what now follows; for they were afraid lest they should be adjoined to the internal, and thereby lose their proprium, and with it their freedom, and with freedom the life's enjoyment, since this depends on freedom. That is why by the men having been afraid is signified a drawing back lest they should be adjoined. Here in few words it must be told in advance how it is with that conjunction, that is, the conjunction of the external or natural man with the internal or spiritual. The external or natural man reigns from life's earliest period, and knows not that there is an internal or spiritual man. When therefore man is being reformed and beginning to become spiritual or internal, from being natural or external, the natural is then rebellious at first; for it is taught that the natural man is to be subdued, that is, that all its lusts, together with the things that confirm them, are to be rooted out. Hence

when the natural man is left to itself, it thinks that it would thus perish utterly; for it does not know but that the natural is everything, and is wholly ignorant that there is in the spiritual what is beyond measure and expression; and when the natural man so thinks, it draws back and is not willing to be subjected to the spiritual. This is what is meant here by their being afraid.

5648. *Because they were brought to Joseph's house.* That this signifies because the truths which belonged to the natural were to be adjoined and subjected to the internal, is evident from the signification of bringing to Joseph's house, as to be conjoined and subjected to the internal; for by Joseph is represented the internal, because truth from the Divine, or the celestial of the spiritual (see n. 5307, 5331, 5332, 5417, 5469); and by a house is signified man's internal as well as his external (n. 3128, 3538, 4973, 5023), here the internal, as it is called Joseph's house; and by being brought, namely to the internal, is signified to be adjoined, and therefore to be subjected. The reason is, that when the natural is adjoined to the internal, it is then subjected to it; for the rule which had before belonged to the natural man, then comes into the hands of the spiritual man; of which rule, by the Divine mercy of the Lord, more will be said in the following pages. A few words 2
should here be added as to the internal sense. The internal sense of the Word is especially for those who are in the other life. They who are there, when they are with a man who is reading the Word, perceive it according to the internal sense, and not according to the external; for they understand no human words, but only the sense of the words, and this not according to man's natural thoughts, but according to his thoughts that are spiritual. Into this spiritual sense the natural sense that is with the man is at once transmuted, just as one turns the language of another into his own which is different, doing it in an instant. So is the sense of human natural thought turned into spiritual,

for spiritual language or speech is peculiar to angels, and natural language or speech to men. That there is so sudden a change of as it were one language into the other, is because there is a correspondence of one and all of the things in the natural world with those in the spiritual world.

3 Now as the internal sense of the Word is chiefly for those who are in the spiritual world, therefore such particulars are mentioned here in the internal sense as are for their use, and pleasant and enjoyable to them. Yet the more interior such particulars are, the more remote are they from men's comprehension, to whom only those things which are of the world and the body are pleasant and enjoyable; and when this is so, they hold in contempt the spiritual things which belong to the internal sense, and also dislike them. Let every one examine in himself whether the things contained in the internal sense of the verses that now follow are worthless and distasteful to him, when yet they are what the angelic societies take the very greatest delight in. From this it may be plain to one who reflects what difference there is between the enjoyments of men and the enjoyments of angels, and also in what angels place wisdom, and in what men place it — that angels place wisdom in such things as man thinks worthless and holds in aversion, and that man places wisdom in such things as angels do not care for at all, and many in such things as angels reject and shun.

5649. *And they said, Because of the silver that was returned in our bags* [*at the first time*] *are we brought.* That this signifies that because truth in the exterior natural appears given freely, they are therefore to be in subjection, is evident from the signification of the money being returned, as truth bestowed freely (see n. 5530, 5624); and from the signification of a bag, as the threshold of the exterior natural (n. 5497); and from the signification of being brought, as being adjoined or subjected — as shown

2 just above (n. 5648). The way of it is this: as it was per-

ceived that the truths of knowledge in the exterior natural were given freely, and would therefore be led on to conjoin themselves to the internal, and so be in subjection to it, as was stated just above, they would then be deprived of their freedom, and thus of all enjoyment of life. That it is so — that it is perceived that truths of outward knowledge are bestowed freely, and this in the natural mind whether exterior or interior — is quite unknown to man. The reason is, that he is in no such perception; for he does not even begin to know what is bestowed on him freely, still less what is laid up in the exterior natural, and what in the interior. That he has not this perception is generally because worldly and earthly things are dear to his heart, and not celestial and spiritual things, and therefore he does not believe in any influx through heaven from the Lord, and thus not that anything is given to him; when in fact all the truth that he rationally deduces from knowledges, and supposes to be of his own ability, is such as is given to him. Still less can man perceive whether it is placed in the exterior natural or in the interior, because he is ignorant that the natural is twofold, having an exterior which comes close to the outward senses, and an interior which draws back from them and turns to the rational mind. Since man is in ignorance about the one and the other, he 3
can therefore have no perception concerning such things: the knowledge of a thing has to come first, in order that there may be a perception of it. Yet the angelic societies know and perceive these things rightly and clearly, not only what is bestowed on them freely, but also where it is — as may be evident from this experience: When any spirit who is in good, and hence in ability, comes into an angelic society, he comes at the same time into all the knowledge and intelligence which the society has, and in which he had not been before; and then he does not know otherwise than that he knew and understood it so before, and from himself. Yet when he reflects, he perceives that

it is freely bestowed on him through that angelic society by the Lord; and he knows also from the angelic society where it is, whether in the exterior or in the interior natural mind. For there are angelic societies which are in the exterior natural, and there are others which are in the interior. Yet the natural which belongs to them is not such a natural as man has; but it is a spiritual natural, which has become spiritual by having been conjoined and
4 subjected to the spiritual. From these things it may be evident that the things that are here related in the internal sense, actually so exist in the other life — namely, their perceiving what is given to them freely, as well as where it is stored up, although man at this day knows nothing of such things. Yet in ancient times they who were of the church knew such things, being taught them in their knowledges and their doctrinals. They were interior men; but since those times men have become successively more exterior, to such an extent that at this day they are given up to the body, and thus to what is outermost. A proof of this is, that they do not even know what the spiritual and the internal are, nor believe in their existence. Nay, to such an extreme in the body have they gone away from interior things, that they do not even believe that there is a life after death, nor that there is a heaven or a hell. Indeed, by receding from interior things they have gone to such an extreme, and have become so stupid in spiritual things, as to believe that man's life is like that of beasts, and so that man is to die in like manner; and, what is strange, the learned believe so more than the simple, and any one who believes differently is accounted by them a simpleton.

5650. *That he may seek occasion against us, and fall upon us.* That this signifies that on that account they were to be reduced under absolute power, is evident from the signification of seeking occasion against any one, as showing him to be at fault; and from the signification of falling upon any one, as reducing him under power, here absolute

power; for it follows, "and take us for bondmen, and our asses." The way of it is, that before the natural man is conjoined to the spiritual, or the external to the internal, he is left to think whether he wishes to get rid of the lusts arising from the love of self and of the world, together with the things by which he has defended them, and to yield the rule to the spiritual or internal man. He is left to think this out, so that he may be free to choose what he will. When the natural man without the spiritual thinks about this, he rejects it; for he loves his lusts, because he loves himself and the world. Hence he becomes anxious, and thinks that if they were got rid of, he would have no more life left, since he places all in the natural or external man; or he imagines that afterward he would be able to do nothing of himself, and that all that he would think, will, and do, would flow in through heaven, and that thus he would not be his own master any more. When the natural man, on being left to himself, is in this state, he draws back and resists. But when some light flows into his natural mind through heaven from the Lord, he begins to think differently — namely, that it is better for the spiritual man to have the supremacy, since in this way he can think and will what is good, and so can come into heaven, as he could not if the natural man were to rule. And when he thinks that all the angels in the whole heaven are so, and that in consequence they are in unspeakable joy, he then struggles with the natural man, and at last wishes it to be subordinated to the spiritual. In this state is the man placed who is to be regenerated, in order that he may be in freedom to turn whither he will; and so far as he turns in freedom this way, so far he is being regenerated. All this is treated of here in the internal sense.

5651. *And take us for bondmen, and our asses.* That this signifies until whatever is in either natural be as nothing, is evident from the representation of Jacob's ten sons, who say this of themselves, as truths in the natural (see

n. 5403, 5419, 5427, 5458, 5512); and from the signification of bondmen, as less important things (n. 2567), here as nothing — of which in what follows; and from the signification of asses, as the things that are in the natural, which are outward knowledges (n. 5492), here in the exterior natural, because the truths which are signified by
2 Jacob's sons are in the interior natural. In regard to whatever is in either natural being as nothing, the case is this: in order for man to become spiritual, his natural must needs become as nothing, that is, be able to do nothing at all of itself, since as far as the natural is able of itself, so far the spiritual is not able; for the natural has drunk in from infancy nothing else than the things of selfish and worldly lusts, thus contrary to charity. These evils cause that good cannot flow in through the internal man from the Lord, since whatever flows in is turned in the natural into evil, the natural being the plane in which the influx ends. And so unless the natural, that is, the evil and falsity which have formed it, becomes as nothing, good can in no way flow in through heaven from the Lord. It has no abiding place, but is dissipated; for it cannot stay in evil and falsity. It is for this reason that the internal is closed so long as the natural does not become as nothing. This is well known too in the church from the doctrine that the old man must
3 be put off in order that the new may be put on. Regeneration is nothing else than for the natural to be subjugated, and the spiritual to obtain the rule; and the natural is then subjugated when it is reduced to correspondence. When the natural has been reduced to correspondence, it does not then react any more, but acts as it is ordered, and obeys the will of the spiritual, almost as the acts of the body obey the behest of the will, and as the speech, together with the expression of the face, conforms to the inflow of thought. From this it is plain that the natural must needs become as nothing at all as to willing, that man
4 may become spiritual. But it should be known that it is

the old natural that must become as nothing; for this has been formed from evils and falsities; and when it has become as nothing, man is then gifted with a new natural, which is called the spiritual natural — spiritual from this, that the spiritual is what acts through it, and manifests itself through it, as the cause through the effect. It is well known that the cause is the all of the effect. Hence the new natural in its thinking, willing, and producing effect, is nothing else than the representative of the spiritual. When this comes to pass, man receives good from the Lord; and when he receives good, he is gifted with truths; and when he is gifted with truths, he is perfected in intelligence and wisdom; and when he is perfected in intelligence and wisdom, he is blessed with happiness to eternity.

5652. *And they came near to the man that was over Joseph's house.* That this signifies the doctrinals of the church, is evident from the signification of the man over Joseph's house, as that which is of the external church — of which above (n. 5640), and thus doctrine; for this is of the church. Moreover by man is signified truth, and thus doctrine (n. 3134), and by a house the church (see n. 1795); and as Joseph is the internal (n. 5469), Joseph's house is the internal church. The doctrine from the Word is what is over that house, serving and ministering.

5653. *And they spake unto him at the door of the house.* That this signifies taking counsel of them about introduction, is evident from the signification of speaking to the man over Joseph's house, as taking counsel of them, namely, of doctrinals; and from the signification of the door of the house, as introduction (see n. 2356, 2385), here from the natural or external man to the spiritual or internal, which is the subject treated of. As this is signified, it is not said in the original *at* the door of the house, but the door of the house.

5654. *And said, Oh my lord.* That this signifies a testifying, is evident from the very form of speech, as one of

testifying, to wit, that they will tell the truth about the silver that was found in the mouth of every one's bag.

5655. *We came indeed down at the first time to buy food.* That this signifies a disposition to procure good for truths, is evident from the signification of coming down, as a disposition or an intention; for he who comes down or betakes himself anywhere, does so from a disposition, here to procure good for truths, signified by, to buy food; for by buying is signified procuring and appropriating (n. 5374, 5397, 5406, 5414, 5426), and by food the good of truth (n. 5340, 5342), here good for the truths which are represented by Jacob's sons, who say this of themselves.

5656. *And it came to pass, when we came to the lodging place, that we opened our bags.* That this signifies introspection into the exterior natural, is evident from the signification of an inn, as the exterior natural in general (see n. 5495); and from the signification of opening, as introspection, for he who opens, does so for the sake of looking in; and from the signification of a bag, as specifically the exterior natural (n. 5497).

5657. *And behold every man's silver was in the mouth of his bag.* That this signifies that it was clearly seen that truths had been given as it were freely, is evident from the signification of every man's silver in his bag, as truths given freely (see n. 5530, 5624). It is similar with every man's silver in the mouth of his bag, with the difference that by this are signified the truths which had been given freely, stored in the threshold of the exterior natural; for by the mouth of the bag is signified the threshold of the exterior natural (n. 5497). *As it were* given freely is signified here, because they are in doubt whether they would be willing to be conjoined to the internal, and become as nothing; and when any one is in a state of doubt, he feels doubtful also about the truths which confirm.

5658. *Our silver in full weight.* That this signifies truths according to every one's state, is evident from the

signification of silver, as truth (see n. 1551, 2954); and from the signification of weight, as the state of a thing as to good (n. 3104); thus truths according to every one's state is according to the good which they are capable of receiving. Weights and measures are mentioned in many passages of the Word; yet in the internal sense they do not signify weights and measures, but weights signify the states of a thing as to good, and measures the states of a thing as to truth. So also do heaviness [or gravity] and extension: heaviness in the natural world corresponds to good in the spiritual world, and extension to truth. The reason is, that in heaven, which is the source of correspondences, there is no heaviness nor extension, because there is not space. Things appear indeed heavy and extended among spirits; but these are appearances arising from states of good and truth in a higher heaven. That 2
silver signifies truth was very well known in ancient times. Hence the ancients distinguished the several ages of the world from the first to the last into the golden, the silver, the copper, and the iron ages, to which they added an age of clay. They called those times the golden ages when there was innocence and integrity, and when every one did what was good from good, and what was just from justice. They called those times the silver ages when there was no longer innocence, but still a kind of integrity which consisted not in doing good from good, but in doing what was true from truth; and they gave the name of copper and iron to the ages which are yet lower. That 3
they so designated these periods was not from comparison, but from correspondence; for the ancients knew that silver corresponded to truth, and gold to good, and this by communication with spirits and angels. For when good is talked about in a higher heaven, there is an appearance of gold below among those who are in the first or lowest heaven beneath; and when truth is spoken of, there is an appearance of silver, sometimes so that not only the walls

of the rooms where they dwell gleam with gold and silver, but even the very atmosphere. Tables of gold also, golden candlesticks, and many other things appear with the angels of the first or lowest heaven, who are in good from good; while to those who are in truth from truth, such objects appear of silver. Yet, who at the present day knows that it was from their correspondence that the ancients called these the gold and silver ages? Indeed, who at this day knows anything about correspondence? And yet he who does not know, especially he who considers it pleasant and wise to argue whether it is or is not so, cannot know the least of the countless facts of correspondence.

5659. *And we have brought it back in our hand.* That this signifies that what had been given freely would be in submission as far as possible, is evident from the signification of bringing back, as here submitting; and from the signification of, in our hand, namely, as far as possible — of which above (n. 5624). Its having been given freely is signified by the silver in the mouth of the bag, which they had brought back (n. 5657).

5660. *And other silver have we brought down in our hand to buy food.* That this signifies that there is a disposition to procure what is good by means of truth from another source, is evident from the signification of silver, as truth — of which just above (n. 5657); and as by silver is signified truth, by other silver is signified other truth, consequently truth from another source — although since there is no genuine truth but that which is from the Lord, Who bestows it as a gift, so truth itself is from no other source than Him; and from the signification of bringing down, as a disposition for procuring, namely, the good of truth which is signified by the corn they were to buy. The literal sense of the story implies that the other silver also came to Joseph to buy food from him, and so did not come from any other source. But the internal sense does not stay fixed in the historical meaning of the letter, for

which it does not care, but confines itself to the subject which is treated of; and the subject here is, that if they were going to be made to serve like slaves because some truths in the exterior natural had been bestowed freely, they would procure good by means of truth in some other way. This indeed is the series in the internal sense, for it is presently said, *We know not who put our silver in our bags*, by which is signified that they would not believe, because they did not know where the truth in the exterior natural was from. It is similar in the other life with spirits 2
who are being initiated into good by means of truths, particularly into this, that all good and truth flows in from the Lord. When they apperceive that everything they think and will flows into them, and thus that they have no power to think and to will from themselves, they resist as much as they can, believing that if this were so they would have no life of their own, and so that all enjoyment would come to an end; for they regard this as having its seat in what is their own. Besides, if they cannot do good nor believe truth of themselves, they think they might as well relax their hands, stop thinking and acting for themselves, and wait for influx. They are permitted to think so, almost to concluding that they do not want to receive good and truth in this way, but in some other by which there would not be such a loss of what is their own; and sometimes it is given them to inquire where they may find it. Yet afterward when they do not find any, those who are being regenerated come back, and freely choose to be led by the Lord in their willing and thinking. They are then informed that they will receive a heavenly proprium such as angels have, and with this proprium blessedness and happiness to eternity. As regards the heavenly 3
proprium, it exists from the new will which is given by the Lord, and differs from man's proprium in this, that they who have it no longer regard themselves in each and every thing they do, and everything they learn or teach; but they

then have regard to the neighbor, the public, the church, the Lord's kingdom, and so to the Lord Himself. It is the aims of life that are changed. The aims that are fixed on lower things, that is, on self and the world, are removed, and aims that look to higher things are substituted in their place. The aims of life are nothing else than man's life itself, for they are his very will and loves, since what a man loves he wills and has for his aim. He to whom the heavenly proprium is given is also serene and full of peace; for he trusts in the Lord, believing that no evil will befall him, and knowing that lusts will not infest him. And moreover, they who are in the heavenly proprium are in freedom itself; for to be led by the Lord is freedom, since by Him they are led in good, and from good to good. From this it may be evident that they are in blessedness and happiness, inasmuch as there is nothing to disturb them, nothing of self-love, and consequently nothing of enmity, hatred, and revenge; nor is there any love for the world, consequently no insincerity, fear, or anxiety.

5661. *We know not who put our silver in our bags.* That this signifies non-belief, from ignorance of the source of truth in the exterior natural, is evident from the signification of not knowing, as in the spiritual sense not believing or non-belief; and from the signification of, who put, as ignorance from what source; and from the signification of silver, as truth (see n. 5658); and from the signification of a bag, as the exterior natural (n. 5497).

5662. *And he said, Peace be to you, fear not.* That this signifies that it is well, let them not despair, is evident from the signification of peace, as to be well — of which in what follows; and from the signification of fear not, as let them not despair. For the internal sense treats of a change of state, that they no longer procure truths and through them good by their own power; but are presented with them from the Lord. And because they supposed that they would thus lose all their own, thus their freedom,

and consequently all the enjoyment of life, they were in despair — as is plain from what has gone before. This is why "fear not" here signifies let them not despair; for fear arises from various causes (see n. 5647), and so also signifies various things. Peace means well being, because 2
it is the inmost, and hence the universally reigning thing in the whole and every part of heaven; for peace in heaven is like spring on earth, or the dawn, which does not affect us by sensible changes, but by a general loveliness that flows into everything that is perceived, and fills with joyousness not only the perception itself but also the separate objects. In the present day scarce any one knows the meaning of peace where it is mentioned in the Word — as in the benediction, "Jehovah lift up His countenance upon thee, and give thee peace" (Num. vi. 26); and in other places. Almost every one believes peace to be security from enemies, and also tranquillity at home and with companions. Such peace is not meant in this passage, but a peace which immeasurably transcends it — the heavenly peace just now spoken of. This peace can be bestowed on no one unless he is led by the Lord and is in the Lord, that is, in heaven where the Lord is all in all; for heavenly peace flows in when the desires arising from self-love and love of the world are taken away. These are what drive peace away, for they infest man's interiors, and cause him at length to place rest in unrest, and peace in worries, because his enjoyment is in evils. As long as man is in these he cannot know what peace is, and indeed so long believes that such peace is nothing at all; and if any one says that it becomes perceptible when the enjoyments from the love of self and the world are taken away, he laughs, because he regards peace as in the enjoyment of evil, which is in truth its opposite. Because such is the nature of peace — 3
that it is the inmost of all happiness and blessedness, and hence the universally reigning element in all — therefore the ancients used as a common form of speech the words,

Peace be unto you, when they meant to wish one well, and asked whether he had peace when they wanted to know whether it was well with him. See what has been said and shown above in regard to peace — that peace in heaven is like spring and the dawn on earth (n. 1726, 2780); that peace in the supreme sense is the Lord, in the representative sense His kingdom, and that it is the Lord's Divine affecting good from the inmost (n. 3780, 4681); also that all unrest is from evil and falsity, but peace from good and truth (n. 3170).

5663. *Your God, and the God of your father.* That this signifies the Lord's Divine Human, may be evident from this, that where God or Jehovah is mentioned in the Word, the Lord and no one else is meant (see n. 1343, 1736, 2921, 3035); and when it is said, your God and the God of your father, that is, the God of Israel and Jacob and his sons, it means the Lord's Divine Human, and indeed as to the Divine natural (n. 3305, 4286, 4570); for Israel represented the Lord as to the interior natural, Jacob as to the exterior, and his sons as to the truths in that nat-
2 ural. That the Lord was meant in the Word by God and Jehovah, the Jewish Church did not know, nor does the Christian Church know it at this day. That the Christian Church has not known it, is because it has distinguished the Divinity into three persons. But the Ancient Church which was after the flood, and above all the Most Ancient Church which was before the flood, understood by Jehovah and God no other than the Lord, and Him indeed as to His Divine Human. They knew also about the Divine itself which is in the Lord, and which He calls His Father; yet they were not able to think about that Divine itself which is in the Lord, but about the Divine Human, and consequently could not be conjoined with any other Divine; for conjunction is effected through thought which is of the understanding and affection which is of the will, thus through faith and love. For if we think of the Divine

itself, the thought strays as it were into a boundless universe and is thus dissipated, and in consequence there is no conjunction. It is otherwise when one thinks of the Divine itself as the Divine Human. And the ancients knew that they could not be saved unless they were conjoined with the Divine. Therefore it was the Divine Hu- 3
man that the Ancient Churches worshipped, and Jehovah indeed manifested Himself to them in the Divine Human. The Divine Human was the Divine itself in heaven; for heaven constitutes one man, which is called the Greatest Man, as has been shown thus far at the end of the chapters. This Divine in heaven is none other than the Divine itself, but in heaven it is as a Divine Man. This Man is what the Lord took on, and made Divine in Him, and united to the Divine itself as it had been united from eternity; for from eternity it was one. He did this because mankind could not otherwise have been saved; for it was no longer sufficient for the Divine itself to be able, through heaven and thus through the Divine Human there, to flow into human minds; wherefore the very Divine willed to unite the Divine Human to itself actually by the Human taken on in the world. The one and the other is the Lord.

5664. *Gave you a hidden gift in your bags.* That this signifies that it was from Him without any prudence of theirs, is evident from the signification of a hidden gift, as the truth and good that are given by the Lord without the man knowing it; and from the signification of silver brought back in the sacks or in bags, as without any power of theirs (see n. 5488, 5496, 5499). From this it is plain that by, gave you a hidden gift in your bags, is signified that from Him, namely from the Lord's Divine Human, is truth and good in the natural without any power of theirs; and because it is without their power, it is without their prudence. The word prudence is used, because prudence corresponds to providence, and what is of the Divine providence is not of man's prudence.

5664½. *Your silver came to me.* That this signifies that it will seem as truth procured by them, is evident from the signification of silver, as truth (n. 1551, 2954). Their silver coming to him means that they bought, and thus that they themselves procured; for to buy is to procure (n. 5655). Thus by, Your silver came to me, is signified truth procured by them; but as the truth which is of faith is never procured by any man, but is instilled and given by the Lord, and yet seems as if acquired by man,
2 it is said that it *will seem* as truth procured by them. It is known in the church that truth is instilled and given by the Lord; for it is taught that faith is not from man but from God, and thus not only confidence but also the truths of faith are from Him. Still it appears as if the truths of faith were procured by the man, for he is profoundly ignorant that they flow in, because he does not perceive it. The reason why he does not perceive it is, that his interiors are closed, so that he cannot have conscious communication with spirits and angels; and when they are closed, man
3 can know nothing whatever about influx. But it should be known that it is one thing to know the truths of faith, and quite another to believe them. They who merely know the truths of faith, charge their memory with them just as they do with the facts of any other branch of knowledge. These truths man can procure for himself without such an influx, but they have no life — as is plain from this, that an evil man, even the worst, can know the truths of faith as well as an upright and religious man. But with the evil, as has been said, they have no life; for when he calls them forth, he looks in them all for either glory or profit to himself. Hence it is selfish and worldly love that fills them out, and makes a sort of life; but it is such life as there is in hell, which is called spiritual death. Hence when he brings them forth, it is from the memory, and not from the heart. On the other hand he who believes the truths of faith brings them forth from the heart at the same

time as from the lips; for with him the truths of faith are so deeply seated as to have their root in the outer memory, and to grow from there toward what is interior or higher, like fruit trees; and like trees they deck themselves with leaves, and at length with blossoms, for the sake of the end of bearing fruit. So it is with such a man. He also aims 4
at nothing else through the truths of faith than uses, which are the practices of charity, they being the fruits to him. It is these that man cannot procure for himself, even in the smallest degree; but they are freely bestowed on him by the Lord, and this at every moment of his life, yea, if he will believe it, without number at every moment. But as man is of such a nature as to have no perception of their flowing in — since if he had the perception, he would resist, as was said above, because he would believe that he would then lose his proprium, and with it his freedom, and with his freedom his enjoyment, and so become a thing of nought — it is therefore brought about that man does not know but that he procures truths of himself. This then is what is meant by saying that it will seem as truth procured by them. Moreover, that a heavenly proprium and heavenly freedom may be bestowed on man, he must needs do good as of himself and think what is true as of himself; but when he reflects, he should acknowledge that they are from the Lord (see n. 2882, 2883, 2891).

5665. *And he brought Simeon out unto them.* That this signifies that he adjoined will to truths, is evident from the representation of Simeon, as faith in the will, or the will to do the truth which is of faith (see n. 3869–3872, 4497, 4502, 4503, 5482); and from the representation of the sons of Jacob, who are they unto whom he brought out Simeon, as the truths of the church in the natural mind (n. 5403, 5419, 5427, 5458, 5512). From this it is plain that his bringing Simeon out unto them signifies that he adjoined will to truths.

5666. Verses 24-28. *And the man brought the men to*

Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon; for they heard that they should eat bread there. And Joseph came home, and they brought him the present which was in their hand to the house, and bowed down themselves to him to the earth. And he asked them of their peace, and said, Is there peace to your father, the old man of whom ye spake? Is he yet alive? And they said, There is peace to thy servant our father; he is yet alive. And they bowed, and bowed themselves down. "And the man brought the men to Joseph's house" signifies initiation to conjunction with the internal; "and gave them water" signifies a general influx of truth from the internal; "and they washed their feet" signifies a consequent purifying of the natural; "and he gave their asses provender" signifies instruction concerning good. "And they made ready the present" signifies ingratiation; "against Joseph came at noon" signifies until the internal should be present with light; "for they heard that they should eat bread there" signifies apperception that good would be adjoined to truths. "And Joseph came home" signifies the presence of the internal; "and they brought him the present which was in their hand [to the house]" signifies ingratiation as far as possible; "and bowed down themselves [to him] to the earth" signifies humiliation. "And he asked them of their peace" signifies perception that it is well; "and said, Is there peace to your father, the old man of whom ye spake" signifies even with spiritual good. "Is he yet alive" signifies that it has life. "And they said, There is peace to thy servant our father" signifies apperception therefrom of the natural that it is well with the good from which it comes; "he is yet alive" signifies and that it has life. "And they bowed, and bowed themselves down" signifies outward and inward humiliation.

5667. *And the man brought the men to Joseph's house.*

That this signifies initiation to conjunction with the internal, is evident from the signification of bringing the men to Joseph's house, as joining to the internal the truths belonging to the natural — of which above (n. 5648). That it is initiation to conjunction is clear from what follows — that they ate there, and that Joseph did not then manifest himself to them; by which is signified a general influx, that is now described, and which is also initiation.

5668. *And gave them water.* That this signifies a general influx of truth from the internal, is evident from the signification of water, as truth (see n. 2702, 3058, 3424, 4976), and indeed truth in general. Hence giving water signifies a general influx of truth. That it is from the internal, is because it was in Joseph's house (n. 5667). A general influx of truth is the enlightenment which gives the capacity of apprehending and understanding truth. This enlightenment is from the light of heaven that is from the Lord, which light is nothing else than the Divine truth (see n. 2776, 3138, 3167, 3195, 3223, 3339, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 5400).

5669. *And they washed their feet.* That this signifies a consequent purifying of the natural, is evident from the signification of washing the feet, as purifying of the natural (see n. 3147).

5670. *And he gave their asses provender.* That this signifies instruction concerning good, is evident from the signification of giving provender, as instructing in what is good; for by provender is signified the good of the truths of knowledges (see n. 3114); and by giving provender, which is feeding, is signified instructing in that good — that feeding is instructing, may be seen above (n. 5201); and by asses are signified outward knowledges (see n. 5492). From this it is plain that by giving asses provender is signified instruction about the good of outward knowledges. The good of such knowledges is the enjoyment from their truths. Such truths are most general truths, and they ap-

pear in natural light which is from the light of the world; but in order that they may appear as truths, there must be a general influx from the internal (n. 5668). This is enlightenment from the light of heaven.

5671. *And they made ready the present.* That this signifies ingratiation, is evident from the signification of a present, as obtaining favor (see n. 5619); thus to make ready the present is ingratiation.

5672. *Against Joseph came at noon.* That this signifies until the internal should be present with light, is evident from the signification of, against he came, as when it should be present; and from the representation of Joseph, as the internal (see n. 5648); and from the signification of noon, as a state of light (n. 1458, 3195, 3708). That noon means a state of light is because the times of day, as morning, noon, and evening, correspond to different degrees of enlightenment in the other life, and the degrees of enlightenment there are those of intelligence and wisdom; for in the light of heaven is intelligence and wisdom. There are alternations of enlightenment there, like morning, noon, and evening on earth. There are states of shade, like those at evening — not occasioned by their Sun, that is, the Lord, Who is always giving light, but by the angels' proprium; for as far as they are let into their own proprium they come into a state of shade or evening, and as far as they are lifted out of their own into a heavenly proprium, they come into a state of light. From this it is plain why noon corresponds to a state of light.

5673. *For they heard that they should eat bread there.* That this signifies apperception that good would be adjoined to truths, is evident from the signification of hearing, as apperception (see n. 5017); and from the signification of eating, as being appropriated and conjoined (see n. 2187, 3168, 3513, 3596, 3832, 5643); and from the signification of bread, as the good of love (see n. 2165, 2177, 2187, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976).

5674. *And Joseph came home.* That this signifies the presence of the internal, is evident from the signification of coming home, as being at hand, or presence — as above (n. 5672); and from the representation of Joseph, as the internal (n. 5648).

5675. *And they brought him the present which was in their hand to the house.* That this signifies ingratiation as far as possible, is evident from the signification of the present which was given to kings and priests, as obtaining favor; and thus also ingratiation — of which just above (n. 5671); and from the signification of being in their hand, as being as far as possible — of which also above (n. 5624, 5659).

5676. *And bowed down themselves* [*to him*] *to the earth.* That this signifies humiliation, is evident from the signification of bowing down to the earth, as humbling one's self (n. 2153, and also below, n. 5682).

5677. *And he asked them of their peace.* That this signifies perception that it is well, is evident from the signification of asking, as perceiving another's thought (n. 5597); and from the signification of peace, as being well (see n. 5662).

5678. *And said, Is there peace to your father, the old man of whom ye spake?* That this signifies even with spiritual good, is evident from the signification of peace, as being well — as above (n. 5677); and from the representation of Israel, who is the father here, as spiritual good (n. 3654, 4286, 4598).

5679. *Is he yet alive?* That this signifies that it has life, is evident from the signification of living, as spiritual life (see n. 5407).

5680. *And they said, There is peace to thy servant our father.* That this signifies apperception therefrom of the natural that it is well with the good from which it comes, is evident from the signification of saying, as perceiving (see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509); and

from the signification of peace, as being well (see n. 5662, 5677); and from the representation of Israel, as spiritual good — of which just above (n. 5678). This good is called a father, because from it as from a father are the truths and goods in the natural which are represented by his ten sons; and because the truths and goods in the natural are represented by them, the natural also is signified by them; for the natural is the containant, and the truths and goods there are the contents, which make one. From this it is plain that by their saying, There is peace to thy servant our father, is signified apperception therefrom of the natural that it is well with the good from which it comes. It is called apperception therefrom, namely, from the internal, which is represented by Joseph (n. 5648), because all perception of the natural comes from the spiritual, and because from the spiritual, it comes from the internal, that is, through the internal from the Lord. The natural never has any perception, nor even any life of thought and affection, except what comes from the spiritual; for in the natural all things are of themselves dead, but they are vivified by influx from the spiritual world, that is, through the spiritual world from the Lord. In the spiritual world all things live from the light which is from the Lord; for in that light is wisdom and intelligence. That here is signified apperception in the natural therefrom, or from the internal, follows also from what has been said above (n. 5677).

5681. *He is yet alive.* That this signifies, and that it has life, is evident from what was presented just above (see n. 5679; compare also n. 5407).

5682. *And they bowed, and bowed themselves down.* That this signifies outward and inward humiliation, is evident from the signification of bowing, as outward humiliation; and from the signification of bowing one's self down, as inward humiliation; for bowing is a lesser degree of bowing down, wherefore it is outward humiliation; and bowing down is a greater degree, and therefore it is inward

humiliation. Moreover, bowing is the humiliation of truth, that is, of those who are in truth, thus of the spiritual; and bowing down is the humiliation of good, that is, of those who are in good, thus of the celestial. In this case also bowing is outward humiliation, and bowing down inward; for they who are in good are more interior men than those who are in truth. These things are what are contained in the internal sense of these verses. Most of them have been explained simply as to the significations of the words, for the reason that they are such as have already been explained.

5683. Verses 29–34. *And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, Is this your youngest brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste, for his compassions yearned toward his brother; and he sought where to weep, and he entered into his chamber, and wept there. And he washed his face, and went out, and he restrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men marvelled, every one at his companion. And he sent portions unto them from before him; and he multiplied Benjamin's portion above the portions of them all five measures. And they drank and drank largely with him.* "And he lifted up his eyes" signifies reflection; "and saw Benjamin" signifies apperception of the medium; "his brother, his mother's son" signifies the internal from the natural, as from a mother; "and said" signifies perception; "Is this your youngest brother, of whom ye spake unto me" signifies the one born after all, as was also known to them. "And he said, God be gracious unto thee, my son" signi-

fies that the Divine is also with the spiritual of the celestial, which is a medium, because it proceeds from the celestial of the spiritual, which is truth from the Divine. "And Joseph made haste" signifies from the inmost; "for his compassions yearned" signifies mercy from love; "toward his brother" signifies toward the internal from itself; "and he sought where to weep" signifies the effect of mercy from love; "and he entered into his chamber, and wept there" signifies in itself, not in appearance. "And he washed his face" signifies that it so arranged; "and went out" signifies by removal; "and he restrained himself" signifies by concealment; "and said, Set on bread" signifies perception of conjunction through the medium with truths in the natural. "And they set on for him by himself, and for them by themselves" signifies outward appearance that the internal was as if separated from them; "and for the Egyptians, which did eat with him, by themselves" signifies separation of the knowledges which are in inverted order; "because the Egyptians might not eat bread with the Hebrews" signifies that they could in no way be conjoined with the truth and good of the church; "for that is an abomination unto the Egyptians" signifies that they are in opposition. "And they sat before him" signifies that they were arranged by his presence; "the firstborn according to his birthright, and the youngest according to his youth" signifies according to the order of truths under good; "and the men marvelled, every one at his companion" signifies a mutual change of state. "And he sent portions unto them from before him" signifies good things extended to every one out of mercy; "and he multiplied Benjamin's portion above the portions of them all" signifies good for the medium above the goods for the truths in the natural; "five measures" signifies much enlarged. "And they drank" signifies the application of truths under good; "and drank largely [with him]" signifies abundantly.

5684. *And he lifted up his eyes.* That this signifies reflection, is evident from the signification of lifting up the eyes, as thought and concentration (see n. 2789, 2829, 4339), and also observation (n. 4086). Thus it is reflection; for to reflect is to concentrate the intellectual sight, and to observe whether a thing is so, and then that it is so.

5685. *And saw Benjamin.* That this signifies apperception of the medium, is evident from the signification of seeing, as understanding and apperceiving (see n. 2150, 2325, 3764, 3863, 4403–4421, 4567, 4723, 5400); and from the representation of Benjamin, as the medium (see n. 5411, 5413, 5443, 5639).

5686. *His brother, his mother's son.* That this signifies the internal from the natural as from a mother, is evident from the representation of Benjamin, who is here the brother and mother's son, as the internal (see n. 5469); and as it is a medium, it therefore has existence from the celestial of the spiritual, which is Joseph, as from a father, and from the natural as from a mother; for it must partake of both to serve as a medium. This then is what is meant by the internal from the natural as from a mother. And because the celestial of the spiritual, which is Joseph, had existence in a similar manner from the natural as a mother, but from the Divine as a father, Benjamin is therefore called his brother, the son of his mother, as indeed he was by birth. And presently he is called also his son. The Lord, Who is meant here by Joseph in the supreme sense, calls every one a brother who has anything of the good of charity from the Lord. He is called also the son of His mother, but then by mother is meant the church.

5687. *And said.* That this signifies perception, is evident from the signification of saying in the historicals of the Word, as perception — of which often above. That saying is perceiving, is because in heaven the thoughts themselves from which speech comes, are perceived, otherwise than is the case in the world. Hence it is that per-

ceiving in the spiritual sense is speaking or saying in the literal, or what is the same, the natural sense.

5688. *Is this your youngest* brother, of whom ye spake unto me?* That this signifies the one born after all, as was also known to them, is evident from the signification of the youngest brother, as the one born after all — of which in what follows; and from the signification of the words, of whom ye spake unto me, as perceived by them. That speaking means what is perceived, thus known, may be seen just above (n. 5687). That Benjamin is here called, as he was, their youngest* brother, that is, the one born after all or the least in years, is because it is similar in the spiritual sense with the medium which Benjamin represents; for the medium is born in man last of all, since when man is born spiritually, that is, when he is reborn, his rational, which is the internal human part, is first regenerated by the Lord, and afterward his natural (see n. 3286, 3288, 3321, 3493, 4612). Because the medium partakes of both — of the rational made spiritual, or made new, and also of the natural — and because it cannot take anything from the natural unless this also is made new, therefore the medium cannot be born till afterward, and indeed according to the degree that the natural is regener-
2 ated. All things that are related in the Word of Jacob's sons had so come to pass of Providence, in order that the Word might be written about them and their descendants, and might contain in it heavenly things, and in the supreme sense Divine things, which they would represent in actual life. So also was it with Benjamin, who being born last, would therefore represent the medium between the internal and the external, or between the celestial of the spiritual which the Lord had in the world, and the natural
3 which the Lord also had and was to make Divine. All that is related of Joseph and his brethren represents in the supreme sense the glorifying of the Lord's Human, that is,

* Literally, *least.*

how the Lord made the Human in Himself Divine. The reason for this being represented in the inmost sense is, that the Word might be most holy in its inmost sense, and also that it might contain in every part of it what would enter into the wisdom of the angels; for it is well known that angelic wisdom so surpasses human intelligence that scarce anything of it can be comprehended by man. It is the very happiness of angels, too, that every part of the Word has reference to the Lord; for they are in the Lord. And furthermore, the glorifying of the Lord's Human is the exemplar of man's regeneration, and hence man's regeneration is also presented in the internal sense of the Word at the same time with the glorification of the Lord. Man's regeneration also, with its innumerable mysteries, enters also into the angels' wisdom, and affords them happiness according as they apply it to its uses, which are for man's reformation.

5689. *And he said, God be gracious unto thee, my son.* That this signifies that the Divine was also with the spiritual of the celestial, which is a medium, because it proceeds from the celestial of the spiritual, which is truth from the Divine, is evident from the signification of, God be gracious, when it is said by the celestial of the spiritual which is Joseph, to the spiritual of the celestial which is Benjamin, and when he is also called his son, which means the Divine with the spiritual of the celestial also, which is a medium, because it proceeds from the celestial of the spiritual which is truth from the Divine. That Benjamin is the spiritual of the celestial, may be seen above (n. 3969, 4592); and also that this is a medium (n. 5411, 5413, 5443, 5639). Be- 2
cause in the supreme sense, as said above, the Lord's internal human was the celestial of the spiritual, and this was truth from the Divine, or the first clothing of the Divine itself in the Lord, and because the spiritual of the celestial, which is a medium, proceeded therefrom, it follows that the Divine was also with this. That which proceeds from

anything derives its essence from that from which it proceeds; but it is clothed with such things as serve for communication, thus for use in a lower sphere. The things with which it is clothed are taken from such as are in the lower sphere, to the end that the internal from which it proceeds may act in the lower sphere by such means as are
3 there. That which gives the essence is as the father, for the essence is the soul; and that which gives the clothing is the mother, for the clothing is the body of that soul. This is why it was said above that the medium must draw from both to be a medium, what it has from the internal as its father, and what it has from the external as its mother.

5690. *And Joseph made haste.* That this signifies from the inmost, is evident from the signification of making haste, as here what bursts forth from the inmost; since it follows, for his compassions yearned, by which is signified mercy from love. When this bursts forth, it bursts forth from the inmost, and this at the first glance of the eye or at the first instant of thought; wherefore by making haste here nothing else is signified than from the inmost.

5691. *For his compassions yearned.* That this signifies mercy from love, is evident from the signification of the compassions yearning, as mercy from love; it is said mercy, because he was not yet acknowledged by him, and from love, because as a medium he proceeded from him. In the original language "compassions" is expressed by a word which signifies inmost and tenderest love.

5692. *Toward his brother.* That this signifies toward the internal from itself, is evident from the representation of Benjamin, who is here the brother, as the medium, thus also the internal (see n. 5649); and since both the medium and the internal proceed from the celestial of the spiritual, which is Joseph, it is therefore called the internal *from itself.* Whoever receives anything of the Divine from the Lord, Who is Joseph here in the supreme sense, as he

who receives any of the good of charity, is called a brother by the Lord, and also a son.

5693. *And he sought where to weep.* That this signifies the effect of mercy from love is evident from the signification of weeping, as the effect of mercy from love (see n. 3801, 5480).

5694. *And he entered into his chamber, and wept there.* That this signifies in itself, not in appearance, is evident from the signification of going into the chamber, as in one's self, so as not to appear. It was customary with the ancients to speak of entering into the chamber, and also of then shutting the door, when they meant the doing of anything which was not to appear. This form of expression was derived from significatives in the Ancient Church; for by house in the spiritual sense they understood man (see n. 3128), and by the rooms and chambers they understood man's interiors. Therefore coming or entering into the chamber signified to be in one's self, consequently so as not to appear; and because entering the chamber was significative, it is therefore frequently mentioned in the Word — as in Isaiah: *Come, My people, enter into thy chambers, and shut thy door after thee; hide thyself as it were for a little moment, until the indignation be overpast* (xxvi. 20). That entering into thy chambers does not here mean to do so literally, but to keep one's self in concealment, and in one's self, is very evident. In Eze- 2
kiel: *Said he unto me, Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in the chambers of his image? for they say, Jehovah seeth us not* (viii. 12) — where to do in the dark, every man in the chambers of his image, stands for inwardly in themselves, in the thoughts. The interior things of their thought and affection were represented to the prophet by chambers, called chambers of the image. In Moses: *Without shall* 3
the sword bereave, and in the chambers terror. [*It shall destroy*] *both young man and virgin, the suckling with the*

old man (Deut. xxxii. 25) — where the sword stands for the devastation of truth and the punishment of falsity (see n. 2799); terror in the chambers, for man's interiors. That mere chambers are not the chambers meant here is
4 plain. In David: *He watereth the mountains from His chambers* (Ps. civ. 13). To water the mountains in the spiritual sense is to bless those who are in love to the Lord, and in love toward the neighbor — that a mountain is the celestial of love, may be seen above (n. 795, 1430, 4210); hence from His chambers is from the interior parts of heaven. In Luke: *Whatsoever ye have spoken in the darkness shall be heard in the light, and that which ye have spoken in the ear in chambers shall be proclaimed upon the housetops* (xii. 3) — where also chambers stand for what is interior in man, namely, what he has thought, what he has purposed, and what he has endeavored to do. In Matthew: *When thou prayest, enter into thy chamber, and when thou hast shut thy door, pray . . . in secret* (vi. 6). To enter into the chamber and pray means not in outward appearance; for this was said representatively.

5695. *And he washed his face.* That this signifies that it so arranged, is evident from the signification of washing the face, as here arranging so as not to appear; for the face was washed that no trace of tears might appear, accordingly it was arranged in this way. How it is with these things will, by the Divine mercy of the Lord, be told in the following pages. Here something must be said about the correspondence of the face with the interiors. The face is the external representative of the interiors; for the face is so formed that the interiors may appear in it as in a reflecting mirror, and that another may know by it what one's feeling is toward him, so that when he speaks he shows his feelings by his face as well as by his words. The most ancient people, who were of the celestial church, had a face like this; and all the angels have it, for they have no desire to conceal from others what they think, since they

think nothing but what is kind toward the neighbor, nor have they any lurking thought of wishing well to the neighbor for the sake of themselves. The infernals on the other hand, so long as they are not seen in the light of heaven, have a different face from that which corresponds to their interiors. The reason is, that in the life of the body they bore witness by their face to charity toward the neighbor, solely for honor and profit to themselves, and yet they never wished well to the neighbor except so far as he favored them. In consequence the arrangement of their face is in opposition to the interiors, so much so at times that feelings of enmity, hatred, revenge, and the lust of slaying are within, and yet the expression of the face is so modified that love toward the neighbor shines out from it. Hence it may be evident how widely at variance the interiors and exteriors are at the present time, causing such deception to be prevalent.

5696. *And went out.* That this signifies by removal, is evident from the signification of going out, as here removal; for one who removes himself goes out or withdraws from another. The case in the internal sense is this: by Joseph in the supreme sense is represented the Lord, by the ten sons of Israel are represented the truths and goods in the natural with those who are being regenerated, and by Benjamin is represented the medium. There is mercy from love toward the medium, because by it the things beneath are regenerated. But the Lord's love and mercy do not appear before conjunction is made through the medium. It is so arranged also that they do not appear; for should they appear, regeneration could not be effected. The arrangement is made by removal and concealment — not that the Lord ever removes or conceals mercy; but when one who is being regenerated is let into his evils, it appears to him as if the Lord were remote and hidden. It is the evils which interpose, and cause this — comparatively as dense clouds that interpose between us and the

sun and make it seem distant and hide it. This is the concealment and removal that is meant.

5697. *And he restrained himself.* That this signifies by concealment, is evident from the signification of restraining one's self, as concealing; for he who restrains himself conceals what he inwardly wills. What is here meant by concealment may be seen just above (n. 5696).

5698. *And said, Set on bread.* That this signifies perception of conjunction through the medium with truths in the natural, is evident from the signification of saying, as perception — of which often above; and from the signification of setting on bread, as conjunction through the medium with truths in the natural. By setting on bread is meant the banquet itself, and by banquets and feasts is signified conjunction, particularly initiation to conjunction (n. 3596, 3832, 5161). That it is a conjunction through the medium with truths in the natural, follows from the series, for Benjamin is the medium, and the ten sons of Jacob are truths in the natural, as has already been shown; and because conjunction is through a medium, on seeing Benjamin Joseph commanded that they should eat with him — *and when Joseph saw Benjamin with them, he said to him that was over his house, Bring the men to the house, and slay, and make ready; for the men shall eat with me at noon* (verse 16).

5699. *And they set on for him by himself, and for them by themselves.* That this signifies outward appearance that the internal was as if separated from them, is evident from the signification of setting on for him by himself and for them by themselves, as separation; and as the internal is represented by Joseph, and the external by Israel's ten sons (see n. 5469), therefore by these words is signified the separation of the internal from the external, but only in appearance, because he gave them food from his own table, sending portions to each.

5700. *And for the Egyptians, which did eat with him,*

by themselves. That this signifies the separation of the knowledges which are in inverted order, is evident from the representation of the Egyptians, as knowledges that are in inverted order — of which hereafter; and from the signification of, which did eat with him by themselves, as separation — as just above (n. 5699). By the Egyptians which did eat with him are meant the Egyptians who ate at Joseph's house; that they did not eat with Joseph, is plain because they ate by themselves. By Egypt or the Egyptians in a good sense are signified knowledges of the church (see n. 1462, 4749, 4964, 4966); but in the opposite sense are signified knowledges which are in inverted order, and thus contrary to the truths of the church (n. 1164, 1165, 1186). In this sense Egypt is mentioned in many passages of the Word. That Egypt signifies those knowledges, is because the knowledges of the Ancient Church, which were representative and significative of celestial and spiritual things, and which were cultivated among the Egyptians more than among others, were turned by them into magic; whence they wholly inverted the knowledges of the representative church. Knowledges are said to be in inverted order when men abuse heavenly order to do evil; for heavenly order is for good to be done to all. Hence it comes to pass that when they have thus inverted heavenly order, they at length deny Divine things, the things of heaven, and consequently those of charity and faith. They who become such know how to reason acutely and skilfully from knowledges, because they reason from the senses, and to reason from these is to reason from such things as are external, that is, from such as are of the body and the world, which take direct hold of man's senses and feelings. Unless such impressions have been illumined by the light of heaven, and so arranged in an entirely different order, they put man in so great obscurity as to heavenly things that he not only comprehends none of them, but even wholly denies them, and at last rejects, and then as far as

he may, blasphemes them. Knowledges, when they are in order, are arranged by the Lord in the form of heaven; but when they are in inverted order, they are arranged in the form of hell, and then things most false are in the midst, and those which confirm them are at the sides, while truths are without, and because they are without can have no communication with heaven where truths reign. On this account interior things are closed to such persons; for by interior things heaven is open.

5701. *Because the Egyptians might not eat bread with the Hebrews.* That this signifies that they could in no way be conjoined with the truth and good of the church, is evident from the representation of the Egyptians, as those who are in inverted order, thus in evil and falsity — of which just above (n. 5700); and from the signification of eating bread, as being conjoined — of which also above (n. 5698); and from the representation of the Hebrews, as those who are in genuine order, thus in the truth and good of the church. That by the land of the Hebrews is signified the church, may be seen above (n. 5136, 5236), and this because the Hebrew church was the second Ancient Church (n. 1238, 1241, 1343). Eating bread is mentioned here, and above, setting on bread, because by bread is signified all food in general (n. 2165), and thus the meal. The reason that by bread is signified all food and the meal itself, is, that in the spiritual sense bread is celestial love, and celestial love contains in it all things of good and truth, thus all of spiritual food. That bread is celestial love may be seen above (n. 276, 680, 2165, 2177, 2187, 3464, 3478, 3735, 4211, 4217, 4735, 4976).

5702. *For that is an abomination unto the Egyptians.* That this signifies that they are in opposition, is evident from the representation of the Egyptians, as those who are in inverted order (see n. 5700); and from the representation of the Hebrews, to eat with whom was an abomination to the Egyptians, as those who are in genuine order

(n. 5701) : thus they were in opposition to each other, whence comes aversion, and at length abomination. In regard to this abomination it should be known that those who are in inverted order, that is, in evil and falsity therefrom, become at last so averse to the good and truth of the church that when they hear them, and especially when they hear the interior things of them, they abominate them to such an extent that they feel in themselves a sort of nausea and retching. This has been told and shown me, when I wondered why the Christian world does not receive these interior things of the Word. There appeared spirits from the Christian world who, on being compelled to hear the interiors of the Word, were seized with so great a nausea that they said they felt in themselves as if they were going to vomit; and I was told that such is the Christian world at this day almost everywhere. The reason of its being so is, that they have no affection for truth for truth's sake, still less an affection for good from good. Their thinking and speaking anything from the Word or from their doctrine is from habit acquired from early childhood, and of established form; thus it is an external without an internal.
That everything of the Hebrew Church, which was afterward established among Jacob's descendants, was an abomination to the Egyptians, is plain not only from their being unwilling even to eat with them, but also from the sacrifices which the Hebrew Church regarded as the chief part of its worship, being an abomination to them — as is evident in Moses: Pharaoh said, *Go ye, sacrifice . . . in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to Jehovah our God: lo, if we sacrifice the abomination of the Egyptians before their eyes, will they not stone us?* (Exod. viii. 25, 26.) The feeding of flocks and shepherds were also an abomination to them, as is plain in Moses: *Every shepherd of a flock is an abomination unto the Egyptians* (Gen. xlvi. 34). Thus the Egyptians held in abomination what- 2

ever belonged to that church. The reason was, that at first the Egyptians had been among those who constituted the Ancient Representative Church (n. 1238, 2385); but in course of time they rejected the God of the Ancient Church, that is, Jehovah or the Lord, and served idols, especially calves; and they also converted to the purposes of magic the very representatives and significatives of celestial and spiritual things belonging to the Ancient Church, which they had acquired when they were of that church. Hence order was inverted with them, and consequently all things of the church were an abomination to them.

5703. *And they sat before him.* That this signifies that they were arranged by his presence, is evident from the signification of sitting, as here being arranged, since they were placed in order by Joseph, as appears from what follows — for they marvelled that the firstborn should sit according to his birthright, and the youngest according to his youth; and from the signification of, before him, as by his presence. The case here is this: in the supreme sense by Joseph is represented the Lord, and by Israel's sons, the goods and truths in the natural; when the Lord is present, then all things are arranged in order by His very presence. The Lord is order itself; and therefore where He is present there is order, and where there is order He is present. The order itself is described in the pages that now follow, and is the right arrangement of truths under good.

5704. *The firstborn according to his birthright, and the youngest according to his youth.* That this signifies according to the order of truths under good, is evident from the signification of sitting according to birthright and according to youth, as according to the order of truths under good; for the sons of Israel represent the truths of the church in their order — see the explanation of the twenty-ninth and thirtieth chapters of Genesis; and therefore to sit according to their birth is according to the order of truths.

But the truths of the church which the sons of Israel represent do not come into any order except through Christian good, that is, through the good of charity toward the neighbor and love to the Lord; for in good is the Lord, and hence in good is heaven; consequently in good is life, thus living active force; but never in truth without good. That good arranges truths in its own likeness is very manifest from every love, even from the loves of self and the world, thus from the love of revenge, hatred, and similar evils. They who are in them call evil good, because to them evil is enjoyable. This so-called good of theirs arranges the falsities which to them are truths so that they may favor it, and at last arranges all these falsities which they call truths in such an order as to effect persuasion. But that order is like the order in hell. On the other hand the order of truths under the good of celestial love is such as is the order in the heavens; and from this the man who has such order in him, that is, who is regenerated, is called a little heaven, and indeed is heaven in the smallest form, for his interiors correspond to the heavens. That it is good which 2
arranges truths is plain from order in the heavens. There all societies are arranged according to the truths under good which are from the Lord; for the Lord is nothing else than Divine good, and Divine truth is not in the Lord, but proceeds from Him. In accordance with this Divine truth under Divine good all the societies in the heavens are arranged. That the Lord is nothing else than Divine good, and that Divine truth is not in Him, but proceeds from Him, may be illustrated by comparison with the sun of the world. The sun is nothing but fire, and light is not in it, but comes forth from it; and likewise the products of light in the world, as vegetable forms, are arranged in order by the heat which proceeds from the sun's fire and is in its light, as is evident in the time of spring and summer. As all nature is a theatre representative of the Lord's kingdom, so also is this universal fact. The sun represents

the Lord, the fire of it His Divine love, and the heat from it the good which flows therefrom, and the light the truths which are of faith; and because they are representative, therefore in the Word in the spiritual sense by the sun is meant the Lord (see n. 1053, 1521, 1529–1531, 3636, 3643, 4321, 5097, 5377), and by fire love (n. 934, 4906, 5071, 5215); thus the sun's fire is representatively the Divine love, and the heat from it is good from the Divine love. That light represents truth may be seen above (n. 2776, 3138, 3190, 3195, 3222, 3339, 3636, 3643, 3862, 3993, 4302, 4409, 4413, 4415, 4526, 5219, 5400).

5705. *And the men marvelled, every one at his companion.* That this signifies a mutual change of state, is evident from the signification of marvelling, as unexpected and sudden change of state in the thoughts, which being the cause of the marvelling is signified in the internal sense; and from the signification of, every one at his companion, as, mutually; for the subject is the order of truths under good caused by the presence of the internal (see n. 5703, 5704), and as the order was new, there was therefore a mutual change of state, which is signified by the men marvelling, every one at his companion.

5706. *And he sent portions unto them from before him.** That this signifies good things extended to every one from mercy, is evident from the signification of portions, namely of food, as goods — for all kinds of food signify goods, and drink of every kind signifies truths — their being extended to every one is plain from what follows, and is signified by, he sent to them; and from the signification of faces, when predicated of the Lord, Who is represented by Joseph, as mercy (n. 222, 223, 5585).

5707. *And he multiplied Benjamin's portion above the portions of them all.* That this signifies good for the medium above the goods for the truths in the natural, is evident from the signification of portions, as goods — of which

* Literally, *from his faces.*

just above (n. 5706); and from the representation of Benjamin, as the medium (n. 5411, 5413, 5427, 5428, 5443, 5586, 5612); and from the representation of Jacob's ten sons, above the portions of whom he made Benjamin's portion, as truths in the natural (n. 5403, 5419, 5427, 5458, 5512). From this it is plain that by his multiplying Ben- 2
jamin's portion above the portions of them all, is signified good for the medium above the goods for the truths in the natural. That there was good for the medium above the goods for the truths in the natural, is because the medium is interior, and what is interior is richer in goods than that which is exterior. Few know how this is, namely, that the interior has a greater abundance of goods and truths than the exteriors. The reason is that few, if any, have hitherto known that the interior is distinct from the exterior, and indeed so distinct that they can be separated, and that when separated the interior lives and the exterior dies, but that so long as they are conjoined the exterior lives from the interior. If this had first been known, it might then have been known what the interior is as compared with the exterior — that in the interior there are thousands of particulars which in the exterior appear as one; for the interior is in a purer sphere and the exterior in a grosser, and what is in a purer sphere is capable of receiving distinctly a thousand more things than that which is in a grosser sphere. Hence it is that the man who has led a life of good, when he comes after death into heaven, can receive thousands upon thousands more things of intelligence and wisdom and happiness than when he lived in the world; for in heaven he is in a purer sphere, and in his interiors, and has put off the grosser things of the body. From all this it is now plain what is meant by good for the medium above the goods for truths in the natural — signified by his multiplying Benjamin's portion above the portions of them all.

5708. *Five measures.* That this signifies much enlarged

is evident from the signification of five, as much — of which in what follows; and from the signification of measures, as states of truth from good (see n. 3104). As regards five, it is a number that signifies a little, likewise some, and also much. Its signification depends upon its relation to the number of which it is a part (n. 5291): as a part of ten it involves the same as ten, but in a less degree, since it is half of the number ten; for as numbers formed by multiplication signify the like with their simple numbers (see n. 5291, 5335), so numbers produced by division signify the like as their multiples — for instance five as ten, and as twenty, and also as one hundred and one thousand, and so on. That ten means what is full may be seen above (n. 3107, 4638). Five more measures were given to Benjamin than to the rest of his brethren, because of the signification of the matter in the internal sense; ten measures could not have been given, for they would have been far too much. The ancients, by traditions from the Most Ancient Church, knew what some numbers signified, wherefore they made use of these numbers when anything occurred which they might serve to signify, as here the number five; and to other cases they applied several other numbers, as three to signify what is full from beginning to end, seven to signify what is holy, twelve to signify all things in their aggregate.

5709. *And they drank.* That this signifies the application of truths under good, is evident from the signification of drinking, as the communication and appropriation of truth (see n. 3168, 3772, 4017, 4018), and hence also its application. It is under good, because all application of truth is effected under good (see above, n. 5704).

5710. *And drank largely* [*with him*]. That this signifies abundantly, is evident from the signification of drinking, as applying truths under good — of which just above (n. 5709); hence to drink largely is abundantly. From the things which have been explained in this chapter it is

plain that the subject is initiation to a conjunction of the natural with the celestial of the spiritual, and in a subsequent chapter the first conjunction is described; for the first conjunction is represented by Joseph's manifesting himself to his brethren, the next by his going to meet his father and brethren, and bringing them down to Egypt.

CONTINUATION CONCERNING CORRESPONDENCE; HERE CONCERNING THE CORRESPONDENCE OF DISEASES WITH THE SPIRITUAL WORLD.

5711. As we are to treat of the correspondence of diseases, it is to be known that all diseases in man have correspondence with the spiritual world; for whatever in universal nature has not correspondence with the spiritual world cannot exist, having no cause from which to exist, consequently from which to subsist. The things which are in nature are nothing but effects; their causes are in the spiritual world, and the causes of these causes, which are ends, are in the interior heaven. Nor can the effect subsist unless the cause is continually in it, since the effect ceases when the cause ceases. The effect regarded in itself is nothing else than the cause, but so clothed outwardly as to enable the cause to act as a cause in a lower sphere. Similar to the relation of the effect to the cause is that between the cause and the end. A cause, unless it also exists from its cause, which is an end, is not a cause; for a cause without a purpose or end is a cause in no order, and where there is no order nothing is effected. From this it is now plain that an effect regarded in itself is a cause, and a cause regarded in itself is an end, and that the end of good is in heaven and proceeds from the Lord; consequently that an effect is not an effect unless a cause is in it, and continually in it, and that a cause is not a cause unless an end is in it, and continually in it; and that an end is not an end

of good unless the Divine which proceeds from the Lord is in it. Hence it is also plain that all things and everything in the world, even as they have existed from the Divine, continue to exist from the Divine.

5712. These things are said that it may be known that diseases also have correspondence with the spiritual world; not a correspondence with heaven, which is the Greatest Man, but with those who are opposite, thus with those who are in the hells. By the spiritual world in a universal sense is meant both heaven and hell; for when man dies he passes out of the natural into the spiritual world. That diseases have correspondence with such is because they correspond to the lusts and passions of the mind, which are also their origins; for the origins of diseases are in general intemperance, luxury of various kinds, mere bodily pleasures, as also feelings of envy, hatred, revenge, lewdness, and the like, which destroy man's interiors; and on their being destroyed the exteriors suffer, and drag man into disease, and so into death. That man's dying is in consequence of evils, or sin, is well known in the church, and so too are diseases, for these are causes of death. From this it may be evident that even diseases have correspondence with the spiritual world, but with unclean things there; for diseases are in themselves unclean, since they arise from unclean things, as stated above.

5713. All the infernals induce diseases, but with a difference, for the reason that all the hells are in the desires and lusts of evil, and thus contrary to the things of heaven; wherefore they operate upon man in opposition to them. Heaven, which is the Greatest Man, holds all things in connection and safety; hell, because it is in opposition, destroys and severs all things. Consequently, if the infernals apply themselves, they bring on diseases and at last death. Yet they are not permitted to flow as far as into the solid parts of the body, or into the parts of which man's viscera, organs, and members consist, but merely

into his lusts and falsities. Only when man falls into disease, they then flow into such unclean things as belong to the disease; for, as above stated, nothing ever exists in man without a cause in the spiritual world. If the natural with man were separated from the spiritual, it would be separated from all cause of existence, and thus from all that is vital. Yet this does not hinder man's being healed in a natural way; for the Lord's providence concurs with such means. That this is so has been given me to know by much experience, and this so often and for so long that no doubt was left; for evil spirits from such places have applied themselves to me often and long, and according to their presence they brought on pains, and also diseases. I was shown where they were, and what they were, and was told also where they came from.

5714. One who in the life of the body had been a consummate adulterer, and had placed the highest enjoyment in committing adultery with many women, whom he immediately afterward discarded and held in aversion, persisted in such practices even to old age. Moreover he was given over to pleasures, and did not choose to act well by any one and do him a kindness, except for his own sake, especially for the sake of his adultery. He was with me for several days, being seen under the feet; and when the sphere of his life was communicated to me, to whatever part he came he inflicted a pain in the periosteums and sinews of that part, as for instance in the sole of the toes of the left foot; and when he was permitted to come forth, he inflicted pain in the parts where he was, especially in the periosteums in the loins, and in the periosteums of the breast under the diaphragm, and also in the inside of the teeth. While his sphere was operating, it caused also great oppression in the stomach.

5715. There once appeared a great quadrangular opening, extending obliquely downward to a considerable depth. In the deep was seen a round opening, which was then

open but presently shut. From it exhaled an infesting heat, collected from various hells, and arising from lusts of various kinds, as from arrogance, lewdness, adultery, hatred, revenge, quarrels, and fights, from which arise in the hells such heat as exhaled. When it acted upon my body, it brought on disease in an instant, like that of a burning fever; but when it ceased to flow in, that effect of disease ceased at once. When a man falls into such a disease as he has contracted from his mode of life, then forthwith an unclean sphere corresponding to the disease attaches itself, and is present as the fomenting cause. That I might know for certain that this is the case, there have been spirits with me from a number of hells, through whom the sphere of exhalations thence was communicated; and according as it was permitted to act upon the solid parts of the body, I was seized with oppression, with pain, even with the corresponding disease, which ceased in an instant when those spirits were driven away; and that no room for doubt might be left, this has occurred a thousand times.

5716. There are also spirits not far therefrom who infuse unclean colds, like those of a shivering fever, as has been granted me to know by experience. The same spirits induce such things as disturb the mind, and they also bring on swoons. Those who are from this quarter are most malicious.

5717. There are some who not only relate to the most viscid substances of the brain, which are its excrementitious things, but also know how to infect them as if with poisons. Such, when they come, rush within the skull, and hence by continuity even into the spinal marrow. This cannot be felt by those whose interiors are not open. It has been given me to feel manifestly the inroad, and also the effort to destroy me; but it was in vain, because I was protected by the Lord. They strove to take away from me all intellectual faculty. I felt their operation plainly, and felt also pain from it, which however soon ceased.

Afterward I spoke to them, and they were compelled to confess whence they were. They said that they lived in dark woods, where they dared not do any harm to companions, since the companions were then allowed to treat them cruelly. Thus they are kept in restraints. They are misshapen, having the face of a wild beast, and hairy. I was told that they are such as had formerly slain whole armies — as we read in the Word; for they rushed into the chambers of every one's brain, and inspired terror, together with such madness that one killed another. Such spirits at this day are kept shut up within their own hell, and not let out. They have reference also to deadly tumors of the head within the skull. It was said above that they rush within the skull and by continuity therefrom even into the spinal marrow; but it should be known that it is only an appearance that the spirits themselves rush in, they being borne along outside by a way which corresponds to those spaces in the body, which is felt within as if there were an inroad. This sensation is caused by correspondence, from which their operation is easily brought to bear upon the man to whom it is directed.

5718. There is a certain kind of spirits who, because they wish to have dominion, and to be sole rulers over all others, to this end stir up enmities, hatreds, and fights among others. I have seen the fights in consequence, and wondered at them. I inquired who they were, and was told that they were that kind of spirits who excite such passions because they are bent on being sole rulers, according to the maxim, Divide and rule. It was also permitted me to talk with them, and they immediately said that they ruled all. But it was given to answer that they were insanity personified if they sought to establish their rule by such means. They talked with me from above at a moderate height over the forehead. They spoke with fluency, as they had excelled in eloquence in the life of the body. I was instructed that they are such as relate to the thick

humor of the brain, the vitality of which they take away by their presence, and induce torpor, whence come obstructions which give rise to several diseases, as well as to
2 dulness. It was observed that they were devoid of all conscience, and that they placed human prudence and wisdom in stirring up enmities, hatreds, and feuds for the purpose of ruling. It was given to ask them whether they knew that they are now in the other life where they are to live forever, and that there are spiritual laws there which utterly forbid such actions, and that while they were in the world they might be esteemed and believed to be wise among fools, but that they are insane among the wise. This displeased them. I continued, that they ought to know that heaven consists in mutual love, or that of one toward another, whence there is order in heaven, and in consequence so many myriads are ruled as one whole; but that the contrary is the case with them, because they instigate others to breathe against their companions nothing but what savors of hatred, revenge, and cruelty. They replied that they cannot be other than they are; whereupon it was given to say that from this they may know that every one's life remains to him after death.

5719. They who despise and ridicule the Word in the letter, especially the things contained therein in the deeper sense, and consequently the doctrinal teachings taken from the Word, and who at the same time are in no love toward the neighbor, but in self-love, have reference to the vitiated particles in the blood, which circulate through all the veins and arteries, and taint the whole mass. Lest by their presence they should bring anything of the kind upon man, they are kept separate from others in their own hell, and communicate only with those who are of this nature; for these throw themselves into the breath and sphere of that hell.

5720. Hypocrites have been with me, who have spoken in a holy manner about Divine things, and with loving af-

fection about the public and the neighbor, and have maintained what is just and right, and yet in their heart have despised and even laughed at these things. When they were permitted to flow into the parts of the body to which they corresponded by opposition, they produced pain in the teeth, so severe on their near presence that I could not bear it; and in proportion as they were removed, the pain abated. This was shown again and again, that no doubt might be left. Among them was one whom I had known in the life of his body, and accordingly I spoke to him; and with his presence also there was pain in the teeth and gums. When he was raised upward to the left, the pain attacked the left jaw, and invaded the bone of the left temple even to the cheek bones.

5721. The most stubborn of all are they who during their life in the body appeared more just than others, and were also in stations of dignity, and on both accounts had authority and weight, and yet had believed nothing, and lived only a life of self-love, being inflamed with inward hatred and revenge against all who did not favor them, and pay them reverence, and still more against those who opposed them in any way. If they discovered any blemish in them, they made an enormous evil of it, and defamed them, even though they might be the best of citizens. Such persons in the other life speak as they did in the 2
world, with authority and weight, and as if from justice; wherefore many fancy that they are to be believed above others. Yet they are most malicious. When they apply themselves to a man, they bring on great pain by weariness, which they extend and increase continually, even to the utmost impatience; which brings so great a weakness in the mind and in consequence in the body that the man can scarce rise from his bed. This was shown to me by such weakness seizing me when they were present, and yet ceasing according to the degree in which they were removed. They make use of many an art to infuse weari- 3

ness and consequent weakness, especially by disparagements and defamations among themselves and their associates, whose common sphere they inject. When these reason within their own chambers about Divine worship, faith, and eternal life, they altogether reject them, and this as if with superior wisdom. In the other life they are willing to pass for devils, provided they are allowed to rule over the hells, and so from having rule, as they believe, to act against the Divine. Inwardly they are filthy, because more than others in self-love, and hence in hatred and revenge, and in cruelty against all who do not pay court to
4 them. They are punished severely, as I have also heard, until they desist from misleading others by an appearance of justice. When that appearance is taken away from them, they speak in another tone. They are afterward cast out from the world of spirits, and then toward the left, and are there cast down deep into hell. Their hell is toward the left at a moderate distance.

5722. There are others who in the life of the body have been most filthy, their filthiness such as to be unmentionable. By their presence and influx into the solid parts of the body, they induce a weariness of life, and such torpor in the members and limbs that the man cannot rise from his bed. They are very stubborn and do not desist for punishments, as other devils do. They appear beside the head, and as if lying there. When they are driven away, it is not done suddenly, but gently, and then they are pushed down gradually toward lower places; and when they come into the deep, they are tormented there so severely that they cannot but desist from infesting others. Such is their enjoyment in doing evil, that nothing is more enjoyable to them.

5723. There were spirits with me who brought on so severe an oppression in the stomach that I seemed to myself scarce able to live. The oppression was so great that with others it would have brought on a swoon. But they

were removed, and then it at once ceased. I was told that such spirits are they who in the life of the body were devoted to no pursuit, not even at home, but only to pleasure, and further they lived in disgraceful idleness and sloth, nor cared anything about others; faith too they despised. In short, they were animals, not men. The sphere of such produces numbness in the members and limbs of the sick.

5724. There are in the brain viscid humors in which is mingled something spiritous or vital, and these humors, expelled from the blood there, flow first among the meninges, then among the fibres, part of them into the great ventricles of the brain, and so on. The spirits who relate by correspondence to those viscid humors, which have something spiritous or some life in them, appear almost directly above the middle of the head at a moderate distance, and are such that from habit acquired in the life of the body they incite scruples of conscience, and suggest them in such matters as are not of conscience; thus they burden the conscience of the simple. Nor do they know what ought to engage the conscience, making everything that occurs a matter of conscience. Such spirits induce a sensible anxiety in the part of the abdomen under the region of the diaphragm. They are also present in temptations, and cause anxieties, at times unbearable. Those of them who correspond to the viscous humor with least vitality keep the thought then fixed in these anxieties. I have also conversed with them, in order to know what they were; and they tried in various ways to burden the conscience. This had been the enjoyment of their life; and it was given to observe that they could not attend to reasons, and that they had not the broader views of things from which they might see particulars.

5725. It has been granted me to learn by experience what a flood or deluge is in the spiritual sense. Such a flood is two-fold, one of lusts, and the other of falsities. The one of lusts belongs to the voluntary part, and is on

the right side of the brain; but the one of falsities belongs to the intellectual part, in which is the left side of the brain. When a man who has lived in good is let back into his self-hood, thus into the sphere of his very life, there then appears a flood as it were. When he is in that flood, he is indignant, angry, thinks restlessly, desires impetuously. It is one way when the left side of the brain where there are falsities is flooded, and another when the right side where evils are is flooded. When however the man is kept in the sphere of life which he had received from the Lord by regeneration, he is then entirely out of such flood, and is as it were in a serene and sunny, cheerful and happy state, thus far from indignation, anger, unrest, passions, and the like. This is the morning or springtime of spirits; the other is their evening or autumn. It was given me to perceive that I was out of the flood, and this for quite a long time, while I saw that other spirits were in it. Afterward however I myself was immersed, and then I noticed the appearance of a flood. In such a flood are they who are in temptations. By it too I was instructed what the deluge signifies in the Word — that the last posterity of the most ancient people, who were of the Lord's celestial church, were completely flooded with evils and falsities, and so perished.

5726. As death is from no other source than sin, and sin is all that which is contrary to Divine order, therefore it is that evils close the very least and wholly invisible vessels, of which are composed the next larger ones, also invisible; for the vessels which are smallest of all and wholly invisible are continued from man's interiors. Thence is the first and inmost obstruction, and thence the first and inmost impurity in the blood. This impurity, when it increases, causes disease, and finally death. If however man had lived a life of good, his interiors would be open to heaven, and through heaven to the Lord; and so too would the very least and invisible little vessels — the traces of the first tis-

sues being called little vessels, on account of the correspondence. In consequence man would be without disease, and would only decline to extreme old age, even until he became a child again, but a wise child; and when the body could no longer minister to his internal man or spirit, he would pass without disease out of his earthly body into a body such as angels have, thus out of the world directly into heaven.

5727. This ends what we have to say on correspondence. In the following pages at the close of the chapters, we will, by the Divine mercy of the Lord, speak of the spirits and angels with man, then of influx and the intercourse of the soul with the body, and afterward of the inhabitants of other earths.

CHAPTER FORTY-FOURTH.

1. And he commanded him that was over his house, saying, Fill the men's bags with food, as much as they can carry, and put every one's silver in his bag's mouth.

2. And put my cup, the silver cup, in the bag's mouth of the youngest, and his corn silver. And he did according to the word of Joseph that he had spoken.

3. The morning grew light, and the men were sent away, they and their asses.

4. They were gone out of the city, and were not yet far off, and Joseph said unto him that was over his house, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore do ye reward evil for good?

5. Is not this it in which my lord drinketh, and whereby divining he divineth? Ye have done evil in so doing.

6. And he overtook them, and he spake unto them these words.

7. And they said unto him, Wherefore speaketh my lord such words as these? Far be it from thy servants to do according to this word.

8. Behold, the silver which we found in our bags' mouth we brought back to thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold?

9. With whomsoever of thy servants it be found, let him die, and we also will be my lord's servants.

10. And he said, Now also according to your words so let it be; he with whom it is found shall be my servant, and ye shall be blameless.

11. Then they hastened, and took down every man his bag to the earth, and opened every man his bag.

12. And he searched, and began at the eldest, and left at the youngest; and the cup was found in Benjamin's bag.

13. Then they rent their clothes, and laded every man his ass, and returned to the city.

14. And Judah and his brethren entered Joseph's house, and he was yet there; and they fell before him to the earth.

15. And Joseph said unto them, What deed is this that ye have done? Knew ye not that such a man as I divining can divine?

16. And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants; behold, we are my lord's servants, both we, and he also in whose hand the cup was found.

17. And he said, Far be it from me to do this thing; the man in whose hand the cup was found, he shall be my servant; but as for you, go up in peace to your father.

18. Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

19. My lord asked his servants, saying, Have ye a father, or a brother?

20. And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22. And we said unto my lord, The boy cannot leave his father; for if he should leave his father, his father would die.

23. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24. And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25. And our father said, Go again, buy us a little food.

26. And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.

27. And thy servant my father said unto us, Ye know that my wife bare me two sons:

28. And the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since:

29. And if ye take this one also from me, and harm befall him, ye will bring down my gray hairs in evil to the grave.

30. Now therefore when I come to thy servant my father, and the boy be not with us, seeing that his soul is bound up with the boy's soul,

31. It shall come to pass, when he seeth that the boy is not, that he will die; and thy servants will bring down the gray hairs of thy servant our father with sorrow to the grave.

32. For thy servant became surety for the boy unto my father, saying, If I bring him not back unto thee, I shall sin against my father all the days.

33. Now therefore let thy servant, I pray thee, abide instead of the boy a servant to my lord, and let the boy go up with his brethren.

34. For how shall I go up to my father, and the boy be not with me? lest I see the evil that shall come upon my father.

CONTENTS.

5728. The subject in this chapter in the internal sense is the medium between the internal celestial and the external natural man, and first that the internal celestial man filled the medium with spiritual truth from itself. The medium is Benjamin, the spiritual truth with it is Joseph's silver cup, the internal celestial man is Joseph, and the external natural man is the ten sons of Jacob.

5729. Then is described the temptation of the external natural man, which continues until there is voluntary submission to the internal celestial. The temptation is described by their being accused, and by their returning in despair to Joseph. The voluntary submission is described by their all offering themselves for servants, and Judah's offering himself in their stead. The conjunction of the external man with the internal is not accomplished without temptation and voluntary submission.

5730. In the representative historic sense the subject here is Jacob's descendants, that they were rejected, but that they obstinately insisted on being representative. Their being rejected is meant by Joseph's willingness to dismiss them, and to keep Benjamin only; their obstinately insisting is involved in the particulars of their confession and entreaty.

INTERNAL SENSE.

5731. Verses 1, 2. *And he commanded him that was over his house, saying, Fill the men's bags with food, as much as they can carry, and put every one's silver in his bag's mouth. And put my cup, the silver cup, in the bag's mouth of the youngest, and his corn silver. And he did according to the word of Joseph that he had spoken.* "And he commanded him that was over his house, saying" signifies influx from himself; "Fill the men's bags with food" signifies into the natural with the good of truth; "as much as they can carry" signifies to sufficiency; "and put every one's silver in his bag's mouth" signifies with truth anew in the exterior natural. "And put my cup, the silver cup, in the bag's mouth of the youngest" signifies interior truth bestowed on the medium; "and his corn silver" signifies the truth of good. "And he did according to the word of Joseph that he had spoken" signifies that it was so done.

5732. *And he commanded him that was over his house,*

saying. That this signifies influx from himself, is evident from the signification of commanding, as influx (n. 5486); and from the signification of him that was over his house, as which communicated. That it was from itself, namely, from the internal celestial, which Joseph represents, is plain. That to command is influx, is because in heaven no one is commanded or ordered; but thought is communicated, and one acts willingly according to it. Communication of thought with desire which wills that something be done, is influx, and on the part of the recipient is perception; wherefore by commanding is signified also perception
2 (n. 3661, 3682). Moreover in heaven they not only think, but also talk together, about the things of wisdom; yet in their conversation there is nothing of command from one to another, for no one wishes to be master and so to look upon another as a servant; but every one wishes to minister to and serve the others. Thence it is plain what form of government there is in the heavens, which is described by the Lord in Matthew: *It shall not be so among you; but whosoever would become great among you should be your minister, and whosoever would be first . . . should be your servant* (xx. 26, 27); and again: *He that is greatest among you shall be your minister. . . . Whosoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted* (xxiii. 11, 12). He does this who loves the neighbor from the heart, or, who feels enjoyment and blessedness in doing good to others for no selfish end; that is, who has charity toward the neighbor.

5733. *Fill the men's bags with food.* That this signifies into the natural with the good of truth, is evident from the signification of a bag, as the exterior natural (see n. 5497); and from the signification of food, as the good of truth (n. 5340, 5342, 5410, 5426, 5487, 5582, 5588, 5655). From this it is plain that by his commanding him that was over his house to fill the men's bags with food, is signified influx from himself into the natural with the good of truth.

As we speak so often of the good of truth and the truth of good, it will be well to state the difference between them. He who does not know what the celestial church is in respect to the spiritual church can in no way know the difference. Truth of good is of the celestial church, and good of truth is of the spiritual church. With those who were of the celestial church good was implanted in the voluntary part, which is the proper seat of good, and from that good, that is, through that good from the Lord they had a perception of truth; hence they had the truth of good. But with those who are of the spiritual church good is implanted in the intellectual part by means of truth, for all truth is of the intellectual part, and by truth they are led to good, to do truth being their good; hence they have the good of truth. The latter is properly predicated of those who are of the spiritual church; yet the truth of good, although not properly, is also predicated of them — of which more will be said elsewhere.

5734. *As much as they can carry.* That this signifies to sufficiency, may be evident without explication.

5735. *And put every one's silver in his bag's mouth.* That this signifies with truth anew in the exterior natural, is evident from the signification of silver, as truth (see n. 1551, 2954, 5658); and from the signification of the bag's mouth, as the threshold of the exterior natural (see n. 5497). What the exterior natural is and what the interior, may be seen above (n. 4570, 5118, 5126, 5497, 5649). That it is truth anew, is because silver was once before placed in their bag's mouth (chap. xlii. 25, 27, 28, 35).

5736. *And put my cup, the silver cup, in the bag's mouth of the youngest.* That this signifies interior truth bestowed on the medium, is evident from the signification of a silver cup, as the truth of faith that is from the good of charity (see n. 5120), and because it is called my cup, that is, Joseph's, it is interior truth — Benjamin also, as he repre-

sents the medium, as to truth represents interior truth (n. 5600, 5631), thus spiritual truth (n. 5639); and from the signification of the bag's mouth, when predicated of Benjamin as the medium, as where it is adjoined to the natural; for a medium to be a medium communicates with the external and with the internal (n. 5411, 5413, 5586) — its exterior here being the natural; and from the representation of Benjamin, who is here the youngest, as a medium (n. 5411, 5413, 5443, 5688). From these things it is plain what is signified by Joseph's putting his silver cup in Benjamin's bag.

5737. *And his corn silver.* That this signifies the truth of good, is evident from the signification of silver, as truth (see n. 1551, 2954, 5658); and from the signification of corn, as good (n. 5295, 5410); for interior or spiritual truth which proceeds from the internal celestial, which is Joseph, is the truth of good. What the truth of good is, may be seen just above (n. 5733).

5738. *And he did according to the word of Joseph that he had spoken.* That this signifies that it was so done, is evident without being explained.

5739. Verses 3–5. *The morning grew light, and the men were sent away, they and their asses. They were gone out of the city, and were not yet far off, and Joseph said unto him that was over his house, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore do ye reward evil for good? Is not this it in which my lord drinketh, and whereby divining he divineth? Ye have done evil in so doing.* "The morning grew light" signifies a state of enlightenment at that time; "and the men were sent away, they and their asses" signifies that the external natural man was removed somewhat with its truths and knowledges. "They were gone out of the city, and were not yet far off" signifies the degree of removal; "and Joseph said unto him that was over his house" signifies perception and influx anew; "Up, follow after the men," sig-

nifies that it should now adjoin them to itself; "and when thou dost overtake them" signifies mediate adjunction; "say unto them, Wherefore do ye reward evil for good?" signifies why is there a turning away. "Is not this it in which my lord drinketh?" signifies that there was interior truth with them received from the celestial; "and whereby divining he divineth?" signifies that the celestial knows hidden things from its Divine; "ye have done evil in so doing" signifies that it is contrary to Divine law to claim it to themselves.

5740. *The morning grew light.* That this signifies a state of enlightenment at that time, is evident from the signification of morning and growing light, as a state of enlightenment. Morning in the supreme sense is the Lord (see n. 2405, 2780); and therefore when it is said, The morning grew light, it signifies a state of enlightenment, for all enlightenment is from the Lord. That rising in the morning also means a state of enlightenment, may be seen above (n. 3458, 3723).

5741. *And the men were sent away, they and their asses.* That this signifies that the external natural man was removed somewhat with its truths and knowledges, is evident from the representation of Jacob's sons, who are here the men, as the truths of the church in the natural (see n. 5403, 5419, 5427, 5458, 5512), and accordingly the external natural man (n. 5680); from the signification of asses, as knowledges (n. 5492); and from the signification of sent away and not yet far off, as that it, the external natural man, was removed somewhat. From this it is plain that by, "the men were sent away, they and their asses . . . and were not yet far off," is signified the external natural man removed somewhat with its truths and knowledges, namely, from the internal celestial which is represented by Joseph. As regards the signification of asses, it should be known 2
that they signified one thing when they were used for riding, and another when they served for carrying burdens;

for judges, kings, and their sons rode upon he-asses, she-asses, and also mules, and they then signified rational, and also natural, truth and good (n. 2781); for which reason the Lord as Judge and King, when He entered Jerusalem, rode upon an ass with a colt; for this was the mark of judgeship, and also of royalty. But when asses served for carrying burdens, as here, they then signified knowledges. Nor is it different with these. One who, in thinking of man's interiors, goes no farther than to the knowledges which are of the memory, supposes that all the man consists of them, not knowing that knowledges are the lowest things in man, and such as for the most part are laid away when the body dies (n. 2475–2480); but the things which are in them, namely truth and good with their affections, remain, and also with the evil there remain falsity and evil with their affections, knowledges being as it were their body. As long as man lives in the world he has truth and good or falsity and evil in the knowledges, for these are what contain them; and because knowledges contain, and so as it were carry, interior things, they are therefore signified by asses, which serve for carrying burdens.

5742. *They were gone out of the city, and were not yet far off.* That this signifies the degree of removal, may be evident from what has gone before.

5743. *And Joseph said unto him that was over his house.* That this signifies perception and influx anew, is evident from the signification of saying in the historicals of the Word, as perceiving — as often before explained; and because it is perception in respect to him who hears and receives, it is influx in respect to him who says; for they mutually answer to each other. That his commanding him that was over his house means influx from himself, may be seen above (n. 5732).

5744. *Up, follow after the men.* That this signifies that it ought now to adjoin them to itself, is evident from the signification of following after the men and overtaking

them, as adjoining; for to follow means a disposition to adjoin, and to overtake adjunction. In the rest of this chapter is described the return of Jacob's sons, and in the following chapter the manifestation of Joseph, by which is signified the conjunction of the celestial of the spiritual with truths in the natural. Hence it is plain that by, follow after the men, is signified that it ought now to adjoin them to itself.

5745. *And when thou dost overtake them.* That this signifies mediate adjunction, is evident from the signification of their being overtaken by him that was over Joseph's house, as mediate adjunction.

5746. *Say unto them, Wherefore do ye reward evil for good?* That this signifies why is there a turning away, is evident from the signification of rewarding evil for good, as turning away, since evil is nothing else than a turning away from good; for they who are in evil spurn good, that is, spiritual good, which is of charity and faith. That evil is a turning away, is obvious from the evil in the other life; for they appear in the light of heaven with the feet upward and the head downward (see n. 3641), thus wholly inverted, and consequently turned away.

5747. *Is not this it in which my lord drinketh?* That this signifies that interior truth with them was received from the celestial, is evident from the signification of a cup, which is meant by this in which my lord drinketh, as interior truth (see n. 5736); and from the representation of Joseph, who is here my lord, as the celestial of the spiritual (n. 5307, 5331, 5332), and here the celestial, because interior truth is treated of, which is spiritual and proceeds from the celestial. That it was received, is signified by the cup being placed at Joseph's command in the mouth of Benjamin's bag. They are accused as if they had taken 2
the cup. The reason that they were so accused, when the cup was placed there, is plain from the internal sense, which is this: the truth which is bestowed by the Lord is

first received as if it were not given; for before regeneration man supposes that he procures truth for himself, and as long as he so supposes he is in spiritual theft. To claim good and truth to one's self, and to attribute them to one's self as justice or merit, is to take away from the Lord that which is His (see n. 2609, 4174, 5135). It was in order that this might be represented that this thing was done by Joseph; but still their being accused of theft was that conjunction might be effected, for until man is regenerated he cannot but so believe. He says with his lips indeed, from what he has been taught, that all the truth of faith and good of charity are from the Lord, yet he does not believe it until faith is implanted in good, when first he
3 acknowledges it from the heart. Confession from doctrine is quite another thing than confession from faith. Many, even those who are not in good, can confess from doctrine, for doctrine to them is merely knowledge; but none can confess from faith except those who are in spiritual good, that is, in charity toward the neighbor. That they were accused of theft in order to bring about conjunction, is plain also from this, that Joseph thereby brought them back to him, and kept them awhile in thought about what they had done, and that he then manifested, that is, conjoined, himself to them.

5748. *And whereby divining he divineth?* That this signifies that the celestial knows hidden things from its Divine, is evident from the signification of divining, as knowing hidden things. That it is from the Divine, is because the celestial of the spiritual, which is Joseph, represents truth from the Divine, or truth in which is the Divine (see n. 5703).

5749. *Ye have done evil in so doing.* That this signifies that it is contrary to Divine law to claim it to themselves, is evident from the signification of theft, which is meant here by the evil which they did, as claiming to one's self that which belongs to the Lord, namely, the truth which is

signified by Joseph's silver cup (see n. 5747). That this is contrary to the Divine law is manifest (n. 2609). The reason why man ought not to claim to himself anything that is from the Lord, thus not good nor truth, is, that he may be in the truth; and as far as he is in the truth, so far he is in the light in which angels are in heaven; and as far as he is in that light, so far he is in intelligence and wisdom; and as far as he is in intelligence and wisdom, so far he is in happiness. This is the reason that man ought to acknowledge from the faith of the heart that nothing of truth or good is from himself, but all from the Lord, and this because it is so.

5750. Verses 6–10. *And he overtook them, and he spake unto them these words. And they said unto him, Wherefore speaketh my lord such words as these? Far be it from thy servants to do according to this word. Behold, the silver which we found in our bags' mouth we brought back to thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will be my lord's servants. And he said, Now also according to your words so let it be; he with whom it is found shall be my servant, and ye shall be blameless.* "And he overtook them" signifies mediate adjunction; "and he spake unto them these words" signifies the influx of this thing. "And they said unto him" signifies apperception; "Wherefore speaketh my lord such words as these?" signifies reflection why such a thing flows in. "Far be it from thy servants to do according to this word" signifies when it is not from the will. "Behold, the silver which we found in our bags' mouth" signifies when truth was bestowed freely; "we brought back to thee out of the land of Canaan" signifies submission from religion; "how then should we steal out of thy lord's house silver or gold?" signifies why then shall we claim for ourselves truth and good, which are from the Divine celestial. "With whomsoever of thy servants

it be found, let him die" signifies that he is damned who does so; "and we also will be my lord's servants" signifies that they will be associates forever without freedom of their own. "And he said, Now also according to your words" signifies that indeed it would be so from justice; "so let it be" signifies a milder sentence; "he with whom it is found shall be my servant" signifies that he with whom it is, shall be forever without freedom of his own; "and ye shall be blameless" signifies that the rest shall be at their own disposal, because not sharing in the fault.

5751. *And he overtook them.* That this signifies mediate adjunction, is evident from what was said above (see n. 5745).

5752. *And he spake unto them these words.* That this signifies the influx of this thing, is evident from the signification of speaking, as influx (see n. 2951, 3037, 5481); and from the signification of words, as things. A thing and a word are expressed in the original language by the same term.

5753. *And they said unto him.* That this signifies apperception, is evident from the signification of saying in the historicals of the Word, as perception.

5754. *Wherefore speaketh my lord such words as these?* That this signifies reflection why such a thing flows in, is evident from the signification of speaking, as flowing in; and from the signification of, such words as these, as this thing or such a thing — of which just above (n. 5752). Reflection is involved in the word wherefore, which is a word of questioning with one's self.

5755. *Far be it from thy servants to do according to this word.* That this signifies when it is not from the will, namely of claiming truth to themselves, is evident from the signification of doing, as willing; for every deed is of the will. The deed itself is natural, and the will is the spiritual source of it. Its not being from the will is signified by, Far be it from thy servants.

5756. *Behold, the silver which we found in our bags' mouth.* That this signifies when truth was bestowed freely, is evident from the signification of silver, as truth (n. 1551, 2954, 5658); and from the signification of, we found, as bestowed freely, since every one's corn silver was returned to him, thus was bestowed freely (n. 5530, 5624); and from the signification of the bags' mouth, as the threshold of the exterior natural (n. 5497).

5757. *We brought back to thee out of the land of Canaan.* That this signifies submission from religion, is evident from the signification of bringing back, as submitting (see n. 5624); and from the signification of the land of Canaan, as religion. The land of Canaan signifies various things, for the reason that it signifies that which includes very many things; for it signifies the Lord's kingdom, the church, and consequently the man of the church, since he is a church; and as it signifies these, it signifies also the celestial which is of the church, namely, the good of love, and also its spiritual, which is the truth of faith, and so on; here therefore it signifies the religion which is of the church; for it is of the religion of the church that no one ought to claim truth and good for himself. From these things it is plain why the same expression sometimes signifies a number of things; for when it involves several things as a whole, it also signifies those which it involves according to the series of things in the internal sense. That the land of Canaan is the Lord's kingdom, may be seen above (n. 1413, 1437, 1607, 3038, 3481, 3705); and also the church (n. 3686, 3705, 4447). From these flow its other significations.

5758. *How then should we steal out of thy lord's house silver or gold?* That this signifies why then shall we claim to ourselves truth and good, which are from the Divine celestial, is evident from the signification of stealing, as in the spiritual sense claiming to one's self that which belongs to the Lord — of which above (n. 5749); and from the

signification of silver, as truth (n. 1551, 2954, 5658); and from the signification of gold, as good (n. 113, 1551, 1552, 5658). In this whole chapter is described spiritual theft, which is the claiming as belonging to one's self the good and truth that are from the Lord. This is a matter of so great moment that a man after death cannot be admitted into heaven until he acknowledges in heart that nothing of good or truth is from himself, but all from the Lord, and that whatever is from himself is nothing but evil. The fact that this is so is shown to him after death by much experience. The angels in heaven perceive manifestly that all good and truth are from the Lord, and moreover that by the Lord they are withheld from evil and kept
2 in good and so in truth, and this by a mighty force. It has been given me evidently to perceive this now for many years, and to perceive also that so far as I was left to the proprium or to myself, I was inundated with evils, and so far as I was withheld therefrom by the Lord, I was lifted up from evil into good. Therefore to claim truth and good for one's self is contrary to the universal law ruling in heaven, as well as contrary to the acknowledgment that all salvation is of mercy, that is, that man of himself is in hell, but is drawn out thence by the Lord in mercy. Man cannot be in humility, nor consequently can he receive the Lord's mercy — for this flows in only in humility or into a humble heart — unless he acknowledges that there is nothing but evil from himself, and that all good is from the Lord. Without this acknowledgment a man attributes to himself as merit, and at length as justice,* whatever he does; for to claim to himself truth and good which are from the Lord is to justify himself. This is the source of many evils; for he then regards himself in everything that he does for the neighbor, and when he does this he loves himself above all others, whom he then despises, if not in word, yet in heart.

* Or goodness.

5759. *With whomsoever of thy servants it be found, let him die.* That this signifies that he is damned who does so, is evident from the signification of dying, as to be damned; for spiritual death is nothing else than damnation. It is plain from what was said just above (n. 5758), that they who claim for themselves the truth and good which are of the Lord cannot be in heaven, but are outside of it; and they who are outside of heaven are damned. This law is one of judgment from truth; but when judgment is made at the same time from good, then they who do what is true and good, and out of ignorance or simplicity attribute these to themselves, are not damned, but in the other life are freed by a mode of vastation. Moreover, every one ought to do what is true and what is good as of himself, yet believing that it is from the Lord (n. 2882, 2883, 2891); and when he does so, then as he grows up and increases in intelligence and faith he puts off that fallacy, and at length acknowledges in heart that his every effort of doing good and thinking truth was and is from the Lord. Wherefore he that was sent by Joseph, though he indeed confirms, yet presently rejects the judgment that he should die with whom the cup was found; for he says, "Now also according to your words so let it be; he with whom it is found shall be my servant, and ye shall be blameless," words which convey a milder sentence. But it is otherwise with those who do so, not from ignorance and simplicity, but from principles which they have confirmed in their faith, and also in life. Yet because they do good, the Lord out of mercy preserves in them something of ignorance and simplicity.

5760. *And we also will be my lord's servants.* That this signifies that they will be associates forever without freedom of their own, is evident from the signification of, we also, as associates; and from the signification of being servants, as being without freedom of their own; for one who is a servant has not freedom of his own, but is de-

pendent on the will and freedom of his master. What it is to be without freedom of one's own, will, by the Divine mercy of the Lord, be told in the following pages.

5761. *And he said, Now also according to your words.* That this signifies that indeed it would be so from justice, is evident from what has been explained just above (see n. 5758, 5759). Its being from justice that he who did this should die is signified by, Now also according to your words; but a milder sentence now follows.

5762. *So let it be.* That this signifies a milder sentence, is evident from the words that follow, in which this milder sentence is given.

5763. *He with whom it is found shall be my servant.* That this signifies that he with whom it is, shall be forever without his own freedom, is evident from the signification of a servant, as to be without one's own freedom — as above (n. 5760). The case is this: Joseph's silver cup, placed by his order with Benjamin, signifies interior truth (see n. 5736, 5747). He who is in interior truth knows that all truth and good are from the Lord, and also that all freedom from the proprium or from the man himself is infernal; for when a man thinks or does anything from his own freedom, he thinks and does nothing but evil. In consequence he is a servant of the devil, for all evil flows in from hell. He also feels enjoyment in such freedom, because it agrees with the evil in which he is, and into which he was born. Wherefore this freedom of one's own must be put off, and heavenly freedom must be taken on instead, which consists in willing what is good and thence doing it, and in desiring what is true and thence thinking it. When a man receives this freedom, he is a servant of the Lord, and is then in freedom itself, and not in the bondage in which he was before, and which appeared like freedom. This then is what is meant by being forever without one's own freedom. The nature and source of freedom may be seen above (n. 2870–2893); also that freedom itself is to be led by the Lord (n. 2890).

5764. *And ye shall be blameless.* That this signifies that the rest shall be at their own disposal, because not sharing in the fault, is evident from the signification of blameless in regard to a servant, as to be at his own disposal; because not sharing in the fault, naturally follows. It was of old a custom among the Gentiles, when any one sinned, to make his companions also guilty of the offence, and even to punish a whole house for the crime of one in it. But such a law is derived from hell, where all companions conspire together for evil. The societies there are so constituted that they act together as one against good, and thus they are kept consociated, though they are in deadly hatred one against another. They are in the union and friendship of robbers. Hence, because companions in hell conspire together for evil, when they do evil they are all punished. But to do so in the world is wholly contrary to Divine order; for in the world the good are consociated with the bad, since one does not know what the interiors of another are, and for the most part does not care. Wherefore the Divine law for men is, that every one shall pay the penalty of his own iniquity — as is written in Moses: *The fathers shall not die for the children, neither shall the children die for the fathers; every one shall be put to death for his own sin* (Deut. xxiv. 16); and in Ezekiel: *The soul that sinneth, it shall die . . . neither shall the father bear the iniquity of the son. The justice of the just shall be upon him, and the wickedness of the wicked shall be upon him* (xviii. 20). From the above it is plain how it is with what the sons of Jacob said — with whomsoever of thy servants it be found, let him die, and we also will be my lord's servants. But he who was sent by Joseph changed this judgment, and said, He with whom it is found shall be my servant, and ye shall be blameless; likewise farther on where Judah says to Joseph: *Behold, we are my lord's servants, both we, and he also in whose hand the cup was found.* And Joseph said: *Far be it from me to do this*

thing; the man in whose hand the cup was found, he shall be my servant; but as for you, go up in peace to your father (verses 16, 17).

5765. Verses 11, 12. *Then they hastened, and took down every man his bag to the earth, and opened every man his bag. And he searched, and began at the eldest, and left at the youngest; and the cup was found in Benjamin's bag.* "Then they hastened" signifies impatience; "and took down every man his bag to the earth" signifies that they brought what was in the natural down to what was of sense; "and opened every man his bag" signifies that they might thus make the matter manifest to themselves. "And he searched" signifies investigation; "and began at the eldest, and left at the youngest" signifies order; "and the cup was found in Benjamin's bag" signifies that interior truth from the celestial was with the medium.

5766. *Then they hastened.* That this signifies impatience, is evident from the signification of hastening, when persons are eager to clear themselves, as impatience.

5767. *And took down every man his bag to the earth.* That this signifies that they brought what was in the natural down to what was of sense, is evident from the signification of taking down, when it has reference to what follows, as bringing to; and from the signification of a bag, as the exterior natural (see n. 5497); and from the signification of the earth, when it is said that they took down to it, as the ultimate and lowest, thus the sensuous part of man; for the sensuous part is the lowest and ultimate, since what is of sense is in the very threshold to the outside world. To bring to what is of sense is wholly to confirm that a thing is so; for the matter is then brought down to the evidence of the senses.

5768. *And opened every man his bag.* That this signifies that they might thus make the matter manifest to themselves, is evident from the signification of opening the bag, as opening what is in the natural, thus making the matter manifest.

5769. *And he searched.* That this signifies investigation, is evident without being explained.

5770. *And began at the eldest, and left at the youngest.* That this signifies order, is evident from what was said above (n. 5704).

5771. *And the cup was found in Benjamin's bag.* That this signifies that interior truth from the celestial was with the medium, is evident from the signification of the cup, as interior truth (see n. 5736); and from the representation of Benjamin, as the medium (n. 5411, 5413, 5443). That such truth from the celestial was with the medium, is signified by the cup being placed in Benjamin's bag by Joseph's order. How these matters stand is clear from what has been said before.

5772. Verses 13–17. *Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren entered Joseph's house, and he was yet there; and they fell before him to the earth. And Joseph said unto them, What deed is this that ye have done? Knew ye not that such a man as I divining can divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants; behold, we are my lord's servants, both we, and he also in whose hand the cup was found. And he said, Far be it from me to do this thing; the man in whose hand the cup was found, he shall be my servant; but as for you, go up in peace to your father.* "Then they rent their clothes" signifies mourning; "and laded every man his ass, and returned to the city" signifies that truths were brought back from things of sense to knowledges. "And Judah and his brethren entered" signifies the good of the church with its truths; "Joseph's house" signifies communication with the internal; "and he was yet there" signifies foresight; "and they fell before him to the earth" signifies humiliation. "And Joseph said unto them" signifies their perception then; "What deed

is this that ye have done" signifies that to claim for themselves what is not theirs is a very great evil. "Knew ye not that such a man as I divining can divine" signifies that it cannot be concealed from Him Who sees future and hidden things. "And Judah said" signifies perception given to the good of the church in the natural; "What shall we say unto my lord? what shall we speak?" signifies wavering; "or how shall we clear ourselves?" signifies that we are guilty. "God hath found out the iniquity of thy servants" signifies confession; "behold, we are my lord's servants" signifies that they are forever to be deprived of freedom of their own; "both we" signifies the associates; "and he also in whose hand the cup was found" signifies as well as he with whom there is interior truth from the Divine celestial. "And he said, Far be it from me to do this thing" signifies that it should by no means be so; "the man in whose hand the cup was found" signifies but that he with whom is interior truth received from the Divine; "he shall be my servant" signifies that he will be forever subject; "but as for you, go up in peace to your father" signifies that the associates, with whom there is not that truth, are to return to the former state.

5773. *Then they rent their clothes.* That this signifies mourning, is evident from the signification of rending the clothes, as mourning on account of truth being lost (see n. 4763), here on account of truths of their own, which they could no longer claim for themselves, because they had offered themselves as servants both in the presence of him that was over Joseph's house (verse 9) and in the presence of Joseph himself (verse 16); whereby is signified that they would be without freedom of their own, thus without truths from themselves. As regards mourning on account of truths of their own, which is signified by their rending their clothes and offering themselves as servants, it should be known that a turning comes about with those who are being regenerated, namely, that they are first led

to good by means of truth, and afterward from good they are led to truth. When this turning takes place, or when the state is changed and becomes the inverse of the former one, there is mourning; for they are then let into temptation, by which what is of the proprium is weakened and broken down, and good is instilled, and with good new willing, and with this a new freedom, thus a new proprium. This is represented by Joseph's brethren returning in despair to Joseph, and offering themselves to him as servants, and their being kept in that state for some time, and by Joseph's not manifesting himself until after the temptation; for when the temptation is over, the Lord shines in with comfort.

5774. *And laded every man his ass, and returned to the city.* That this signifies that truths were brought back from things of sense to knowledges, is evident from the signification of an ass, as knowledge (see n. 5492) — that lading the ass means bringing back from things of sense, is because by their taking down their bags to the earth is signified bringing what was in the natural down to what was of sense (n. 5767), and raising them therefore is here meant by lading; and from the signification of a city, as doctrinal truth (n. 402, 2449, 2943, 3216). What it is to 2
bring back truths from things of sense to knowledges, must be briefly explained. Impressions of sense are one thing, knowledges another, and truths another. They succeed one another in turn; for knowledges have existence from things of sense, and truths from knowledges. The impressions which enter by the senses are laid up in the memory, and from them man concludes something as known, or perceives from them a matter of knowledge which he learns; from knowledges he then concludes truths, or perceives from them a truth which he learns. Every man so progresses as he grows up from childhood. When he is a boy he thinks and apprehends things from the senses; when older he thinks and apprehends things

from knowledges, and afterward from truths. This is the
3 path to the judgment which man attains in time. From this it may be evident that things of sense, knowledges, and truths are distinct, and also remain distinct — so much so that a man is sometimes in things of sense, as when he thinks only of what strikes the senses; sometimes in knowledges, as when he elevates his mind out of things of sense, and thinks interiorly; and sometimes in truths which have been concluded from knowledges, as is the case when he thinks still more interiorly. Every one who reflects upon it can know these things himself. Man can also bring truths down into knowledges, and see them in these, and he can also bring knowledges down to images of sense, and contemplate them therein — as well as the converse. From this it is now plain what is meant by bringing what is in the natural down to what is of sense, and by bringing truths back from things of sense to knowledges.

5775. *And Judah and his brethren entered.* That this signifies the good of the church with its truths, is evident from the representation of Judah, as the good of the church (see n. 5583, 5603); and from the representation of his brethren, as truths in the natural. That Judah entered and spoke with Joseph, and not Reuben the firstborn, or any other of them, is because Judah chiefly represented good; and it is good that communicates with the celestial from the Divine, and not truths, since truths have no communication with the Divine except through good. This is why Judah alone spoke.

5776. *Joseph's house.* That this signifies communication with the internal, is evident from the signification of entering the house, as communication; and from the representation of Joseph, as the internal (see n. 5469). That entering a house means communication, is because by a house is signified the man himself (see n. 3128, 5023), and thus what makes the man, namely his mind with truth and good (n. 3538, 4973, 5023); wherefore, when entering a

house is spoken of, it means entering into his mind, thus having communication.

5777. *And he was yet there.* That this signifies foresight, may be evident from this, that it was foreseen by Joseph that they would return, and he therefore stayed at home, in order to manifest himself to Benjamin, and consequently to the others; and in the internal sense that a conjunction might be brought about of the truths in the natural with the Divine celestial. It is called foresight, because in the supreme sense it is said of the Lord Who in that sense is Joseph.

5778. *And they fell before him to the earth.* That this signifies humiliation, is evident without explanation.

5779. *And Joseph said unto them.* That this signifies their perception then, is evident from the signification of saying, as perception. That it is their perception is because it is said by Joseph, and by Joseph is represented the internal, and from the internal, that is, through the internal from the Lord, comes all perception. From no other source does perception come, nor even sensation. It appears as if sensation, as also apperception, comes by influx from the external; but this is a fallacy, for it is the internal that perceives through the external. The senses placed in the body are nothing but organs or instruments that serve the internal man, in order that it may be sensible of what is in the world; wherefore the internal flows into the external, causing it to feel, to the end that it may apperceive and be perfected; but not the reverse.

5780. *What deed is this that ye have done?* That this signifies that to claim for themselves what is not theirs is a very great evil, is evident from the signification of the theft of which they were accused, as the claiming for themselves the truth and good that belong to the Lord: this is the deed that is meant in the internal sense. What that evil is, may be seen above (n. 5749, 5758).

5781. *Knew ye not that such a man as I divining can*

divine? That this signifies that it could not be concealed from Him Who sees future and hidden things, is evident from the signification of divining, as knowing from His Divinity things that are hid (see n. 5748), and also future things, because it is predicated of the Lord, Who is Joseph in the supreme sense. That it could not be concealed is plain from the very words.

5782. *And Judah said.* That this signifies perception given to the good of the church in the natural, is evident from the signification of saying in the historicals of the Word, as perception — of which often above; that it is given is because all perception comes from the internal, that is, flows in through the internal from the Lord (see n. 5779); and from the representation of Judah, as the good of the church (n. 5583, 5603, 5775). As regards the representation of Judah, it should be known that in the supreme sense he represents the Lord as to the Divine love, and in the internal sense His celestial kingdom (see n. 3654, 3881), thus the celestial of love there; here therefore Judah represents the good of love in the church in the natural, because he is now among those who represent the things that are in the natural which are to be conjoined to the internal.

5783. *What shall we say unto my lord? what shall we speak?* That this signifies wavering, is evident from the feeling expressed in these words, as wavering.

5784. *Or how shall we clear ourselves?* That this signifies that we are guilty, is evident from the signification of, how shall we clear ourselves — that is, that they cannot clear themselves, as that they are guilty; for he who cannot be cleared is guilty. Their acknowledging themselves to be guilty is plain from their offering themselves as servants to Joseph.

5785. *God hath found out the iniquity of thy servants.* That this signifies confession, namely of their having done wrong, here in their having sold Joseph, and in the internal

sense in their having estranged themselves from truth and good, and so separated themselves from the internal, is evident without explication.

5786. *Behold, we are my lord's servants.* That this signifies that they are forever to be deprived of freedom of their own, is evident from the signification of servants, as being without freedom of their own (see n. 5760, 5763). What it is to be deprived of freedom of their own has also been told in the numbers cited; but as this is a matter of the greatest moment, it will be well to state it again. There is an external man, and there is an internal; the external man is that through which the internal acts; for the external is only an organ or instrument of the internal. This being so, the external should be wholly subordinate and subject to the internal; and when it is subject, heaven then acts through the internal into the external, and arranges it according to such things as are heavenly. The 2
contrary takes place when the external is not subject, but rules, as it does when man has for an end bodily and sensual pleasures, especially those of the love of self and the world, and not those of heaven. To have for an end is to love the one and not the other; for when a man has such things for an end, he no longer believes that there is any internal man, nor that there is anything in himself which is to live when the body dies. For his internal, not having rule, merely serves the external, so that it can think and reason against good and truth, since then no other influx through the internal is open. For this reason it is that such persons wholly despise, and even turn away from the things that are of heaven. From these things it is clear that the external man, which is the same with the natural man, ought to be entirely subject to the internal which is spiritual, and consequently to be without freedom of its own. Freedom of one's own is to indulge in pleasures of 3
every kind, to despise others in comparison with one's self, to subject them to one's self as servants, or else to perse-

cute and hate them, to delight in misfortunes that befall them, and more so in those which one brings on them himself purposely or deceitfully, and to wish their death. Such are the results of freedom of one's own. It is plain, therefore, what a man is when he is in it, namely, a devil in human form. But when he loses this freedom, he then receives from the Lord heavenly freedom, which is utterly unknown to those who are in the freedom of their own. These suppose that if the latter freedom were taken away from them, they would have no life left; when in fact life itself then begins, and joy, bliss, happiness, with wisdom then come, because this freedom is from the Lord.

5787. *Both we.* That this signifies the associates, is evident from the signification of, both we, as the associates — as above (n. 5760).

5788. *And he also in whose hand the cup was found.* That this signifies as well he with whom there is interior truth from the Divine * celestial, is evident from the signification of, in whose hand, as with whom; and from the signification of the cup, as interior truth (see n. 5736); and from the representation of Joseph, as the Divine celestial.

5789. *And he said, Far be it from me to do this thing.* That this signifies that it should by no means be so, is evident without explication.

5790. *The man in whose hand the cup was found.* That this signifies that he with whom is interior truth received from the Divine, is evident from what was said just above (n. 5788).

5791. *He shall be my servant.* That this signifies that he will be forever subject, is evident from the signification of a servant, as to be forever without freedom of one's own — of which just above (n. 5786), thus to be forever subject.

* The Latin here has "the spiritual celestial," but in 5772 and at end of this paragraph, "the Divine celestial."

5792. *But as for you, go up in peace to your father.* That this signifies that the associates, with whom there is not that truth, are to return to the former state, is evident from the representation of Jacob's ten sons, as the associates with whom the cup was not found — that is, the interior truth which is signified by the cup (see n. 5736, 5788, 5790); and from the signification of, go up in peace to your father, as to return to the former state; for when they are not accepted by the internal, which is Joseph, the former state then awaits them.

5793. Verses 18–31. *Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The boy cannot leave his father; for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass, when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since: and if ye take this one also from me, and harm befall him, ye will bring down my gray hairs in evil to the grave. Now therefore when I come to thy servant my father, and the boy be not with us, seeing*

that his soul is bound up with the boy's soul, it shall come to pass, when he seeth that the boy is not, that he will die; and thy servants will bring down the gray hairs of thy servant our father with sorrow to the grave. "Then Judah came near unto him" signifies communication of the external man with the internal through good; "and said" signifies perception; "Oh my lord" signifies entreaty; "let thy servant, I pray thee, speak a word in my lord's ears" signifies for reception and a hearing; "and let not thine anger burn against thy servant" signifies lest he turn away; "for thou art even as Pharaoh" signifies that it has dominion over the natural part. "My lord asked his servants, saying" signifies perception of their thought; "Have ye a father, or a brother?" signifies that it is good which is the source, and truth which is the means. "And we said unto my lord" signifies reciprocal perception; "We have a father, an old man" signifies that they have spiritual good as the source; "and a child of his old age, a little one" signifies truth therefrom which is new; "and his brother is dead" signifies that internal good is not; "and he alone is left of his mother" signifies that this is the only truth of the church; "and his father loveth him" signifies that it has conjunction with spiritual good from the natural. "And thou saidst unto thy servants" signifies perception given; "Bring him down unto me" signifies that the new truth must be in subjection to internal good; "that I may set mine eyes upon him" signifies influx then of truth from good. "And we said unto my lord" signifies reciprocal perception; "The boy cannot leave his father" signifies that the truth cannot be separated from spiritual good; "for if he should leave his father, his father would die" signifies that if it were separated the church would perish. "And thou saidst unto thy servants" signifies perception concerning that thing; "Except your youngest brother come down with you" signifies if it be not subject to internal good; "ye shall see my face no more" signifies that

there will be no mercy, and no conjunction with truths in the natural. "And it came to pass, when we came up unto thy servant my father" signifies elevation to spiritual good; "we told him the words of my lord" signifies knowledge of this thing. "And our father said" signifies apperception from spiritual good; "Go again, buy us a little food" signifies that the good of truth should be appropriated. "And we said, We cannot go down" signifies objection; "if our youngest brother be with us, then will we go down" signifies unless there be with them a conjoining medium; "for we may not see the man's face" signifies because there will be no mercy or conjunction; "except our youngest brother be with us" signifies except by means of a medium. "And thy servant my father said unto us" signifies perception from spiritual good; "Ye know that my wife bare me two sons" signifies that if there be spiritual good which is of the church, there will be internal good and truth; "and the one went out from me" signifies the seeming departure of internal good; "and I said, Surely he is torn in pieces" signifies apperception that it perished by evils and falsities; "and I have not seen him since" signifies because it has vanished: "and if ye take this one also from me" signifies if the new truth also should depart: "and harm befall him" signifies by evils and falsities: "ye will bring down my gray hairs in evil to the grave" signifies that spiritual good, and thus the internal of the church, would perish. "Now therefore when I come to thy servant my father" signifies the good of the church corresponding to the spiritual good of the internal church; "and the boy be not with us" signifies if the new truth is not with it; "seeing that his soul is bound up with the boy's soul" signifies since there is a close conjunction; "it shall come to pass, when he seeth that the boy is not, that he will die" signifies that spiritual good will perish; "and thy servants will bring down the gray hairs of thy servant our father with sorrow to the grave" signifies that all will be over with the church.

5794. *Then Judah came near unto him.* That this signifies communication of the external man with the internal through good, is evident from the signification of coming near to speak with any one, as communication; and from the representation of Judah, as the good of the church in the natural (see n. 5782). That it means communication of the external man with the internal, is because Judah represents the good of the church in the natural or external man, and Joseph good in the internal. It is through good, because communication exists only through good, and not through truth unless there is good in the truth.

5795. *And said.* That this signifies perception, is evident from the signification of saying, as perception — of which often above.

5796. *Oh my lord.* That this signifies entreaty is plain from what follows.

5797. *Let thy servant, I pray thee, speak a word in my lord's ears.* That this signifies for reception and hearing, that is, entreaty therefor, is evident from the signification of speaking a word, as influx (see n. 2951, 5481), and as it is influx, it is reception on the part of another (n. 5743); and from the signification of ears, as obedience (n. 4551, 4653); here, a kind hearkening or hearing, because an inferior is speaking to a superior. Hence it is plain that by, Let thy servant, I pray thee, speak a word in my lord's ears, is signified entreaty for reception and hearing.

5798. *And let not thine anger burn against thy servant.* That this signifies lest he turn away, is evident from the signification of anger, as turning away (see n. 5034), since one who is angry with another turns away, for in that state he does not think like him, but against him. That anger is turning away, is plain from many passages in the Word, especially from those where anger and wrath are ascribed to Jehovah or the Lord, by which is signified turning away — not that Jehovah or the Lord ever turns away, but that man does so; and when he turns away it seems to him as

if the Lord did, for he is not heard. The Word so speaks in accordance with the appearance. And because anger is turning away, it is also opposition to good and truth on the part of those who have turned away; while on the part of those who have not turned away, there is not opposition, but repugnance because of aversion to what is evil and false. That anger is active opposition has been shown 2
above (n. 3614); that it is also a turning away, and punishment too when good and truth are assailed, is plain from the following passages — in Isaiah: *Woe unto them that decree decrees of iniquity. . . . They shall fall under the bound, and under the slain. For all this His anger is not turned away. . . . Woe to Asshur, the rod of Mine anger. . . . I will send him against a hypocritical nation, and against the people of My wrath will I give him a charge. . . . He thinketh not right, neither doth his heart meditate rightly* (x. 1, 4–7). Anger and wrath stand for turning away and opposition on man's part, and the consequent punishing and not hearing appear like anger; and as it is on man's part, it is said: *Woe to them that decree decrees of iniquity. He thinketh not well, nor doth his heart meditate rightly.* In the same: *Jehovah, with the weapons of His* 3
anger, to destroy the whole land. . . . Behold, [*the day*] *of Jehovah cometh, cruel, with indignation, and heat of anger, to make the earth a desolation, that He may destroy the sinners thereof out of it. . . . I will make the heavens move, and the earth shall be shaken out of her place in the indignation of Jehovah Zebaoth, and in the day of the heat of His anger* (xiii. 5, 9, 13). The heavens and the earth here stand for the church, which having turned away from truth and good, its vastation and destruction are described by the indignation, anger, and heat of Jehovah; when in fact it is quite the contrary, namely, that the man who is in evil is indignant, angry, and hot, and sets himself in opposition to good and truth. The punishment which is the consequence of evil is attributed to Jehovah on account of the

appearance. In other places throughout the Word the last period of the church and its destruction is called the day
4 of the wrath of Jehovah. Again: *Jehovah hath broken the staff of the wicked, the rod of the rulers. Thou wilt smite the peoples in wrath, with an incurable stroke, ruling the nations in anger* (xiv. 5, 6) — where the meaning is similar. It is as with a culprit who is punished by the law, and who ascribes the evil of the punishment to the king or judge, not to himself. Again: *In the ways of Jehovah they* (Jacob and Israel) *would not walk, neither hearkened they unto His law; therefore He poured upon him the fury of His anger, and the violence of war* (xlii. 24, 25). In Jeremiah: *I Myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath . . . lest My fury go forth like fire, and burn and there is none to quench it, because of the evil of*
5 *your works* (xxi. 5, 12). In this passage fury, anger, and great wrath are nothing else than the evils of punishment because of the turning away from what is good and true, and opposition thereto. By Divine law all evil has with it punishment, and what is remarkable, the evil and the punishment go together in the other life; for as soon as an infernal spirit does evil more than usual, punishing spirits are at hand, and punish him, and that too without notice. That evil of punishment because of turning away is meant, is plain; for it is said, "because of the evil of your works." In David: *He sent upon them the heat of His anger, indignation, and fury, and distress, and a sending of evil angels. He levelled a path for His anger, He spared not their soul from death* (Ps. lxxviii. 49, 50: see also Isa. xxx. 27, 30; xxxiv. 2; liv. 8; lvii. 17; lxiii. 3, 6; lxvi. 15: Jer. iv. 8; vii. 20; xv. 14; xxxiii. 5: Ezek. v. 13, 15: Deut. ix. 19,
6 20; xxix. 20, 22, 23: Apoc. xiv. 9, 10; xv. 7). Heat, anger, indignation, fury, in these passages also stand for a turning away, opposition, and consequent punishment. That the punishment of turning away and opposing is as-

cribed to Jehovah or the Lord, and is called anger, wrath, and fury in Him, is because the race sprung from Jacob had to be kept in the representatives of a church, which are merely external; and they could not have been kept in them except through fear and dread of Jehovah, and unless they had believed that He would do them evil from anger and wrath. They who are in externals without an internal cannot otherwise be brought to do external things; for there is nothing interior that binds them. The simple within the church, also, do not apprehend otherwise, from the appearance, than that God is angry when any one does evil. Yet every one who reflects can see that there is nothing of anger, still less of fury, with Jehovah or the Lord; for He is mercy itself and goodness itself, and is infinitely above wishing evil to any one. Nor does the man who is in charity toward the neighbor do evil to any one. All the angels in heaven are so; how much more the Lord Himself! But in the other life the case is this: when the Lord 7
reduces heaven and its societies to order, which is continually being done on account of new comers, and gives them blessedness and felicity, and when this influence flows into the societies which are in the opposite — for in the other life all the societies of heaven have opposed to them societies in hell, whence there is equilibrium — and these feel a change owing to the presence of heaven, they are then angry and wrathful, and burst forth into evil, and at the same time rush into the pains of punishment. Moreover, when evil spirits or genii approach the light of heaven, they begin to be in anguish and torment (see n. 4225, 4226), which they attribute to heaven, and consequently to the Lord; when in fact it is they themselves that bring the torment upon them; for evil is tortured when it comes near to good. Thus it may be evident that nothing but good is from the Lord, and that all evil is from those who turn away, who are in the opposite, and who fight against the good. It is plain from this arcanum how the matter stands.

5799. *For thou art even as Pharaoh.* That this signifies that it has dominion over the natural, is evident from the representation of Pharaoh, as the natural in general (see n. 5160); and from the representation of Joseph, as the internal — of which above. That the internal has dominion over the natural is represented by Joseph's being set over all the land of Egypt, and also over all Pharaoh's house (Gen. xli. 40, 41).

5800. *My lord asked his servants, saying.* That this signifies perception of their thought, is evident from the signification of asking, as perceiving another's thought (see n. 5597). That asking signifies this, is because in the spiritual world or in heaven no one has need to ask another what he thinks about such things as are of his affection, since one perceives another's thought which is therefrom; and besides the internal which Joseph represents does not ask the external which Jacob's sons represent, for the external has its all from the internal. Hence it is plain that by asking is signified the perception of the thought. We read here and there in the Word that Jehovah asks man, when yet He knows everything that man thinks; but this is so said because man believes that his thought is concealed from every one, since it is within him. The asking is in consequence of this appearance, and the belief based on it.

5801. *Have ye a father, or a brother?* That this signifies the good which is the source and the truth which is the means, is evident from the representation of Israel, who is here the father, as spiritual good or the good of truth (see n. 3654, 4598) — that it is good which is the source, is because the truths in the natural are from spiritual good; and from the representation of Benjamin, who is here the brother, as truth; it is truth which is the means, because through it there is conjunction of the truths of the church in the natural, which Jacob's sons represent, with the spiritual good which is Israel; and as the conjunction

is through its means, it is described in many passages how his father loved Benjamin who represents this truth, and how Judah could not return with the others to his father unless Benjamin were with them. In regard to this truth, see below (n. 5835).

5802. *And we said unto my lord.* That this signifies reciprocal perception, is evident from the signification of saying, as perception, as often explained. That reciprocal perception is meant is plain.

5803. *We have a father, an old man.* That this signifies that they have spiritual good which is the source, is evident from the representation of Israel, who is here the father, as spiritual good which is the source — of which just above (n. 5801). In regard to the representation of Israel, it may be seen above (n. 4286, 4292, 4570) that he represents the spiritual church, and indeed its internal, which is the good of truth, or spiritual good from the natural. What spiritual good or the good of truth is, may be seen also above (n. 5526, 5733).

5804. *And a child of his old age, a little one.* That this signifies truth therefrom which is new, is evident from the representation of Benjamin, who is here the child, the little one, as truth — of which above (n. 5801), as also that a child or son stands for truth (see n. 489, 491, 1147, 2623, 3373); and from the signification of old age, as newness of life (see n. 3492, 4620, 4676). Hence it is plain that by a child of old age, a little one, is signified truth which is new. The case is this: the man who is being regenerated and becoming spiritual is first led to good by means of truth; for man does not know what spiritual good, or what is the same thing, Christian good, is, except through truth or through doctrine drawn from the Word. In this way he is initiated into good. Afterward, when he has been so initiated, he no longer is led to good by truth, but to truth by good, since he then not only sees from good the truths which he knew before, but he also produces from it new

truths which he did not and could not know before; for good bears in it a desire for truths, with which it is nourished as it were, being perfected by them. These new truths differ greatly from the truths which he knew previously; for those that he then knew had but little life, while
2 those which he now acquires have life from good. When man has come to good by means of truth, he is Israel; and the truth which he then receives from good, that is, through good from the Lord, is new truth, which is represented by Benjamin while he was with his father. By means of this truth good becomes fruitful in the natural, and produces numberless truths wherein is good. In this way the natural is regenerated, and becomes through fruitfulness first like a tree with good fruits, and in time like a garden. From these things it is plain what is meant by new truth from spiritual good.

5805. *And his brother is dead.* That this signifies that internal good is not, is evident from the representation of Joseph, as the celestial of the spiritual (see n. 4592, 4963, 5249, 5307, 5331, 5332) — thus internal good, for this is the same as the celestial of the spiritual — and from the signification of being dead, as being no more (n. 494). The difference between the representation of Joseph, as internal good, and of Israel, as spiritual good, is this: Joseph is internal good from the rational, and Israel is internal good from the natural (see n. 4286). The difference is as between celestial good, or the good that is of a celestial church, and spiritual good, or the good that is of a spiritual church — which have been treated of frequently. It is said that such internal or celestial good is not there; which is signified by, "his brother is dead."

5806. *And he alone is left of his mother.* That this signifies that this is the only truth of the church, is evident from the representation of Benjamin, who here is the only one left, as new truth — as just above (n. 5804), and from the signification of mother, as the church (n. 289, 2691,

2717, 5581). In regard to this, that the truth which Benjamin here represents, and which is described above (see n. 5804), is the only truth of the church — this truth is the truth from spiritual good, or Israel, and is represented by Benjamin when with his father; but a still more interior truth when with Joseph. The truth which Benjamin represents when with his father, and which is called new truth, is that which alone makes man to be the church; for in that truth, or those truths, there is life from good. That is to say, the man who is in truths of faith from good, he is the church; but not the man who is in truths of faith and not in the good of charity. For the truths with this one are dead, even though they were the same truths. From this it may be evident what is meant by this being the only truth of the church.

5807. *And his father loveth him.* That this signifies that it has conjunction with spiritual good from the natural, is evident from the signification of love, as conjunction — of which presently — and from the representation of Israel, who here it is that loves him, as spiritual good from the natural (see n. 4286, 4598); and from the representation of Benjamin, who is he whom the father loves, as new truth (as above, n. 5804, 5806). The conjunction of this truth with that good is what is signified by his father loving him. There cannot fail to be conjunction with this truth, because it is from that good. Between this truth and good there is conjunction like that between father and son; also like that between the willing of the mind and its understanding; for all good is of the will, and all truth is of the understanding. When the will wills good, then this enters into the understanding, and there takes form according to the quality of the good; and this form is truth. And because the new truth is thus born, it is plain that there must be conjunction. In regard to love, as conjunction, it is to 2 be known that love is spiritual conjunction because it is conjunction of the minds, or of the thought and the will

of two. From this it is plain that love regarded in itself is purely spiritual, and that the natural of it is the enjoyment of consociation and conjunction. In its essence love is the harmony resulting from changes of state, and variations in the forms or substances of which the human mind consists. The harmony, if of heavenly form, is heavenly love. It is evident, therefore, that love cannot have any other origin than the Divine love itself, which is from the Lord; thus that love is the Divine which flows into forms, and so disposes them that their changes of state and varia-
3 tions may be in the harmony of heaven. But the opposite loves, namely, the loves of self and the world, are not conjunctions but disjunctions. They appear indeed like conjunctions, because each regards the other as one with himself so long as they are one in the pursuit of gains and honors, or in revenge and persecution toward those who oppose them. But as soon as one does not favor the other, there is disjunction. It is otherwise with heavenly love, which is altogether averse to doing good to another for the sake of self; but does it for the sake of the good with the other, which he receives from the Lord; consequently, for the sake of the Lord Himself from Whom is the good.

5808. *And thou saidst unto thy servants.* That this signifies perception given, is evident from the signification of saying in the historicals of the Word, as perception; and because something was said to them, it signifies perception given.

5809. *Bring him down unto me.* That this signifies that the new truth must be in subjection to internal good, is evident from the signification of bringing down — for to come to the internal to be conjoined, is to become subject to it, since everything which is below or exterior, must be wholly subordinate or subject to the higher or interior, that there may be conjunction; and also from the representation of Benjamin, who here is he whom they should bring down, as new truth — of which above (n. 5804, 5806);

and of Joseph, who is he to whom they should bring him, as internal good — as shown before.

5810. *That I may set mine eyes upon him.* That this signifies influx then of truth from good, is evident from the signification of setting eyes upon any one, as communicating the truth which is of faith. That the eye corresponds to intellectual sight, and to truths of faith, may be seen above (n. 4403–4421, 4523–4534). And because setting eyes upon one is communication, it is also influx; for internal good, which Joseph represents, does not communicate except by influx with the truth represented by Benjamin, since this truth is below.

5811. *And we said unto my lord.* This signifies reciprocal perception, as above (n. 5802).

5812. *The boy cannot leave his father.* That this signifies that the truth cannot be separated from spiritual good, is evident from the signification of leaving, as being separated; from the representation of Israel as spiritual good from the natural — as shown above (n. 4286, 4598, 5807); and from the representation of Benjamin as new truth (see n. 5804, 5806). This truth is called a boy, because it is born last; for it is not born before man is regenerated. Then he receives newness of life through this new truth conjoined with good. Therefore also this truth is signified by, a child of his old age, a little one (n. 5804).

5813. *For if he should leave his father, his father would die.* That this signifies that if it were separated the church would perish, is evident from the signification of leaving, as being separated — as just above (n. 5812), and from the signification of dying, as being no more (n. 494), and thus perishing. Since this truth conjoined to spiritual good makes the church (n. 5806), if it were separated from that good, the church would perish. And moreover, Israel, who here is the father, represents the church (n. 4286), but not without this truth.

5814. *And thou saidst unto thy servants,* signifies perception concerning that matter, as above (n. 5808).

5815. *Except your youngest brother come down with you.* That this signifies if it be not subject to internal good, is evident from what has been said above (n. 5809).

5816. *Ye shall see my face no more.* That this signifies that there will be no mercy and no conjunction with the truths in the natural, is evident from the signification of the face, when predicated of the Lord, as mercy (n. 222, 223, 5585); and therefore not to see the face is not to receive mercy (n. 5585, 5592); and when there is no mercy, there is also no conjunction, for there is no love, which is spiritual conjunction. The Divine love is called mercy in respect to the human race, beset with so great miseries. That there would be no conjunction with the truths in the natural, is because by the sons of Jacob to whom these words were said, are represented truths in the
2 natural (n. 5403, 5419, 5427, 5458, 5512). As to there being no mercy and no conjunction with the truths in the natural, unless the truth which is represented by Benjamin be subject to the internal good which is Joseph, the case is this: the truth which makes man to be a church is the truth which is from good; for when man is in good then from good he sees truths and perceives them, and thus believes that they are truths; but not at all if he is not in good. Good is like a little flame which gives light and illumines, and causes man to see, perceive, and believe. For the affection for truth from good determines the internal sight to it, and withdraws the sight from worldly and corporeal things, which induce darkness. Such is the truth which Benjamin here represents. That this is the only truth of the church, may be seen above (n. 5806), that is, it is the only truth which makes man to be a church. But this truth must be altogether subject to the internal good which is represented by Joseph; for the Lord flows in through internal good, and gives life to the truths which are below; thus also to this truth which is from spiritual good from the natural, which is represented by Israel (see

n. 4286, 4598). From these things also it is plain that 3
conjunction takes place by means of this truth with the truths which are below; for unless this truth were subject to internal good, so that it had influx of good into itself, there would be no reception of the mercy which continually flows in from the Lord through internal good, for there would be no medium. And if there were no reception of mercy, there would be no conjunction. This is what is signified by, except your youngest brother come down with you, ye shall see my face no more.

5817. *And it came to pass, when we came up unto thy servant my father.* That this signifies elevation to spiritual good, is evident from the signification of coming up, as elevation, of which presently, and from the representation of Israel, who here is the father, as spiritual good from the natural (see n. 4286, 4598). The elevation which is signified by coming up, is toward interior things — as here from the truths in the natural, represented by the ten sons of Jacob, to the spiritual good from the natural which is represented by Israel. For there is an exterior and an interior natural (n. 5497, 5649); in the interior natural is the spiritual good which is Israel, and in the exterior natural are the truths of the church which are the sons of Jacob. Therefore by coming up to the father is signified elevation to spiritual good.

5818. *We told him the words of my lord.* That this signifies knowledge of the matter, is evident without explanation.

5819. *And our father said.* That this signifies apperception from spiritual good, is evident from the signification of saying, in the historicals of the Word, as perception — as frequently above; and from the representation of Israel, who here is the father, as spiritual good (n. 3654, 4286, 4598).

5820. *Go again, buy us a little food.* That this signifies that the good of truth should be appropriated, is evident

from the signification of buying, as appropriating to one's self (see n. 5397, 5406, 5410, 5426); and from the signification of food, as the good of truth (n. 5410, 5426, 5487, 5582, 5588, 5655). Spiritual food is in general all good, but specifically it is the good which is acquired by truth, that is, truth in the will and in act, for it becomes good from the willing and doing, and is called the good of truth. Unless truth thus becomes good, it does not benefit one in the other life; for when he comes into the other life it is dissipated, because it does not agree with his will, thus not with the enjoyment of his love. He who has learned truths of faith in the world, not for the sake of willing and doing them and thus turning them into good, but only that he may know and teach them for the sake of honor and gain, although he may in the world be considered most learned, yet in the other life is deprived of the truths, and is left to his own will, that is, his life. And then he remains as he had been in his life; and, what is wonderful, he is then averse to all the truths of faith, and denies them in himself, howsoever he had before confirmed them. To turn truths into good by willing and doing them, that is by life, is what is meant by appropriating the good of truth — which is signified by, buy us a little food.

5821. *And we said, We cannot go down.* That this signifies objection is evident without explanation.

5822. *If our youngest brother be with us, then will we go down.* That this signifies unless there be with them a conjoining medium, is evident from the representation of Benjamin, who here is the youngest brother, as a conjoining medium (see n. 5411, 5413, 5443, 5639, 5688). In regard to this, that Benjamin represents a medium between the celestial of the spiritual, or internal good, which is Joseph, and truths in the natural, which are the ten sons of Jacob, and also that he represents new truth (as in n. 5804, 5806, 5809), the case is this: a medium that it may be a medium must have something from each, namely from the internal

and from the external; otherwise it is not a conjoining medium. The medium which Benjamin represents, has from the external or natural that it is new truth there; for the new truth which he represents is in the natural, since it is from the spiritual good from the natural which his father represents as Israel (n. 5686, 5689). But the medium receives this from the internal which is represented by Joseph, by influx. Thus it has something from each. This is the reason that Benjamin represents a conjoining medium and also new truth — new truth when with his father, a conjoining medium when with Joseph. This is an arcanum which cannot be more clearly explained; and it cannot be understood except by those who are in the thought that there is with man an internal and an external distinct from each other; and who are also in affection for knowing truths. These are enlightened by the light of heaven as to the understanding, so that they see what others do not see — thus also this arcanum.

5823. *For we may not see the man's face.* That this signifies because there will be no mercy or conjunction, is evident from what has been said above (n. 5816), where are the same words.

5824. *Except our youngest brother be with us.* That this signifies except by means of a medium, is evident from the representation of Benjamin as a medium — as just above (n. 5822).

5825. *And thy servant my father said unto us.* That this signifies perception from spiritual good, is evident from the signification of saying, as perceiving — of which frequently above — and from the representation of Israel, who here is the father, as spiritual good from the natural (see n. 3654, 4598, 5801, 5803, 5807).

5826. *Ye know that my wife bare me two sons.* That this signifies that if there be spiritual good which is of the church, there will be internal good and truth, is evident from the representation of Israel, who says this of himself,

as spiritual good from the natural — of which just above (n. 5825); from the representation of Rachel, who is here the wife who bare him two sons, as affection for interior truth (see n. 3758, 3782, 3793, 3819); and from the representation of Joseph and Benjamin, who are the two whom she bare, as internal good and truth — Joseph internal good,
2 and Benjamin interior truth. In regard to this, that there will be internal good and truth if there be spiritual good which is of the church, the case is this: the spiritual good which Israel represents is the good of truth, that is, truth in the will and act. This truth, or this good of truth in man, makes him to be a church. When truth is implanted in the will — which is perceived by this, that one is affected by truth for the end that he may live according to it — then there is internal good and truth. When man is in this good and truth, then the kingdom of the Lord is in him, and consequently he is a church, and together with others constitutes the general church. From this it may be evident that in order that the church may be a church, there ought to be spiritual good, that is, the good of truth, but by no means truth alone — from which at this day the church is called a church, and one is distinguished from another. Let every one think in himself whether truth would be anything unless it had life for an end; what are doctrinals without that end? and what the precepts of the Decalogue without a life according to them? For if one is acquainted with them, and with all their meaning in its fulness, and still lives contrary to them, of what benefit are they? Are they not of none at all? or, with some, contributing rather to damnation? It is the same with the doctrinals of faith from the Word, which are the precepts of Christian life, for they are spiritual laws. Neither are these of any profit unless they become of the life. Let a man consider in himself whether there is anything in him that is anything, except what enters into his life; and whether the life of man, which is life, is anywhere else than

in his will. From this now it is that it is said by the Lord 3
in the Old Testament, and confirmed in the New, that all the Law and the Prophets are founded in love to God and love to the neighbor, thus in life itself, but not in faith without life; therefore by no means in faith alone, consequently neither in confidence, for this cannot be given without charity. If this appears to exist with the wicked in times of danger, or when death is at hand, it is a spurious or false confidence; for not the least of that confidence appears in them in the other life, however they may have professed it with apparent ardor at the approach of death. That faith, whether you call it confidence or trust, effects nothing with the wicked, the Lord Himself teaches in John: *As many as received Him, to them gave He the power to be sons of God, to them that believe on His Name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God* (i. 12, 13). They who are born 4
of blood are those who do violence to charity (see n. 374, 1005), also who profane truth (n. 4735); they who are born of the will of the flesh are those who are in evils from the love of self and the world (n. 3813); and they who are born of the will of man are those who are in persuasions of falsity; for a man signifies truth, and in the opposite sense falsity. They who are born of God are those who are regenerated by the Lord, and thus are in good. These are they who receive the Lord, and who believe on His Name, and to whom He gives the power to be sons of God — but not to the others; from which it is very plain what faith alone does for salvation. Moreover, that man 5
may be regenerated, and become a church, he must be introduced by truth to good; and he is introduced when truth becomes truth in the will and act. This truth is good, and is called the good of truth, and produces new truths continually; for then first it fructifies itself. The truth which is thus produced or fructified, is what is called internal truth, and the good from which it is, is called in-

ternal good; for nothing becomes internal before it is implanted in the will, since what is of the will is the inmost of man. As long as good and truth are outside of the will, and in the understanding only, they are out of the man; for the understanding is without, and the will within.

5827. *And the one went out from me.* That this signifies the seeming departure of internal good, is evident from the signification of going out, or going away, as departure; and from the representation of Joseph as internal good — of which above. That the departure was seeming only, is plain, for Joseph still lived. The meaning is as follows. By what has been related of Joseph, from beginning to end, is represented in its order, the glorification of the Lord's Human, and consequently in a lower sense the regeneration of man, for this is an image or type of the Lord's glorification (see n. 3138, 3212, 3296, 3490, 4402, 5688). As to the regeneration of man: in the first state when he is being introduced by truth into good, the truth appears manifestly, because it is in the light of the world, and not far from the senses of the body. But it is not so with good, since this is in the light of heaven, and remote from the senses of the body, for it is within in man's spirit. Therefore the truth which is of faith appears manifestly, but not good, although this is continually present, and flows in, and makes the truths to live. Man could be regenerated in no other way. But when this state is passed through, then good manifests itself, and this by love to the neighbor, and by affection for truth for the sake of life. These also are the things represented by Joseph's being carried away and not appearing to his father, and afterward manifesting himself to him. This also is meant by the seeming departure of internal good, which is signified by, the one went out from me.

5828. *And I said, Surely he is torn in pieces.* That this signifies apperception that it perished by evils and falsities, is evident from the signification of saying, as per-

ception — of which frequently above; and from the signification of being torn in pieces, as perishing by evils and falsities — that is, the internal good, which is represented by Joseph (n. 5805). That to be torn in pieces has this signification, is because in the spiritual world there is no other rending than of good by evils and falsities. This is as with the signification of death and what relates to death. In the spiritual sense these do not signify natural death, but spiritual, which is damnation; for there is no other death in the spiritual world. So likewise tearing does not signify in the spiritual sense such tearing as is done by wild beasts, but the rending of good by evils and falsities. The wild beasts also which tear, signify in the spiritual sense the evils of lusts and their falsities, which also are represented by wild beasts in the other life. The good which contin- 2
ually flows in from the Lord with man, does not perish except by evils and their falsities, and falsities and the evils from them. For as soon as that good, continual through the internal man, comes to the external or natural, it is met by evil and falsity, by which the good is torn and extinguished in various ways as by wild beasts. Therefore the influx of good through the internal man is restrained and stayed, and the inner mind, through which is the influx, is closed, and only so much of the spiritual is admitted through it that the natural man can reason and speak, but this only from earthly, bodily, and worldly things, and indeed against good and truth, or in accordance with them from pretence or deceit. It is a universal law that influx 3
adapts itself to efflux, and if efflux is checked influx is checked. Through the internal man there is influx of good and truth from the Lord, and through the external there must be efflux, namely into life, that is, in the exercise of charity. When there is this efflux, then there is continual influx from heaven, that is, through heaven from the Lord. While if there is not efflux, but resistance in the external or natural man — that is, evil and falsity which

rend and extinguish the inflowing good — it follows from the universal law just mentioned that influx adapts itself to efflux, and thus that the influx of good draws back, and the internal through which is the influx is closed; and in consequence of that closing there comes stupidity in spiritual things, even until the man who is such neither knows nor is willing to know anything about eternal life, and at length becomes insane, so that he brings up falsities against truths, calling them truths and the truths falsities, and evils against goods, making them good and the goods evil. Thus
4 he rends in pieces that which is good. Many times in the Word that which is torn is mentioned, and by it is meant in the proper sense that which has perished by falsities from evils; but that which has perished by evils is called a carcass. When only the torn is mentioned, both are signified, for the one involves the signification of the other; but it is otherwise when both are mentioned, for then a distinction is made. Because that which is torn signifies in the spiritual sense that which had perished by falsities from evils, therefore it was forbidden in the representative church to eat anything torn — which by no means would have been thus forbidden unless that spiritual evil had been understood in heaven. Otherwise, what harm would there
5 have been in eating flesh torn by a wild beast? Of torn things, that they were not to be eaten, it is thus written in Moses: *The fat of a carcass and the fat of that which is torn may be used for any service, only eating ye shall not eat of it* (Lev. vii. 24). Again: *A carcass and that which is torn he shall not eat, to defile himself therewith: I am Jehovah* (Lev. xxii. 8). And again: *Men of holiness ye shall be unto Me; therefore ye shall not eat any flesh that is torn in the field; ye shall cast it to the dogs* (Exod. xxii. 31). In Ezekiel: The prophet said, *Ah Lord Jehovih! behold, my soul hath not been polluted; for from my youth up even till now have I not eaten a carcass or that which was torn, that there might not come abominable flesh into*

my mouth (iv. 14). From these passages it is plain that it was an abomination to eat that which was torn, not because it was torn, but because it signified the tearing of good by falsities which are from evils, and a carcass signified the death of good by evils. The rending of good by 6
falsities from evils is meant also in the following passages from David in the internal sense: The likeness of the wicked *is as a lion, he desireth to rend, and as a young lion he sitteth in secret places* (Ps. xvii. 12). Again: *They opened their mouth against me, a rending and a roaring lion* (Ps. xxii. 13). And yet again: *Lest they tear my soul like a lion, rending it while there is none to deliver* (Ps. vii. 2). A lion represents those who vastate the church. Where it is said of Joseph above, that he was sold by his brethren, and his tunic stained with blood was sent to his father, then his father also said, *It is my son's tunic. . . . Joseph is surely torn in pieces* (Chap. xxxvii. 33). That to be torn in pieces is to be dissipated by falsities from evil, may be seen where this is explained (n. 4777).

5829. *And I have not seen him since.* That this signifies because it has vanished, is evident without explanation.

5830. *And if ye take this one also from me.* That this signifies if the new truth also should depart, is evident from the representation of Benjamin, of whom this is said, as new truth (see n. 5804, 5806, 5809, 5822), and from the signification of taking him from me, as removing from spiritual good, thus departing from it. Because that truth is from spiritual good which is Israel, if it should depart, it would be all over with the good itself; for good has its quality from truths, and truths have their being from good; thus they have life together.

5831. *And harm befall him.* That this signifies by evils and falsities, is evident from the signification of harm befalling any one, as being hurt by evils and falsities. No other harm is meant in the spiritual sense, because in the spiritual world all harm is from evils and falsities.

5832. *Ye will bring down my gray hairs in evil to the grave.* That this signifies that spiritual good, and thus the internal of the church, would perish, is evident from the representation of Israel as spiritual good (n. 5807, 5812, 5813, 5817, 5819, 5825), and the internal of the spiritual church (n. 4286); from the signification of gray hairs, as the ultimate of the church; and from the signification of going down in evil to the grave, as perishing (n. 4785). To go down in good to the grave is to rise again and to be regenerated (n. 2916, 2917, 5551); wherefore to go down in evil to the grave is the opposite, thus to perish. As to the internal of the church perishing if the truth represented by Benjamin should perish, the case is this: that good may be good, it must have its own truths, and truths must have their own good that they may be truths. Good without truths is not good, and truths without good are not truths. Together they make a marriage, which is called the heavenly marriage. Wherefore if one departs the other perishes; and one may depart from the other through rending by evils and falsities.

5833. *Now therefore when I come to thy servant my father.* That this signifies the good of the church corresponding to the spiritual good of the internal church, is evident from the representation of Judah, who says this of himself, as the good of the church (see n. 5583, 5603, 5782); and from the representation of Israel, who here is his father, as spiritual good (n. 5807, 5812, 5813, 5817, 5819, 5825). The good of the church, which Judah represents, is the good of the external church; but spiritual good, which Israel represents, is the good of the internal church (n. 4286). For every church of the Lord is internal and external; and what is of the external church corresponds to that which is of the internal church. Thus also the good of the church which Judah represents, corresponds to spiritual good represented by Israel.

5834. *And the boy be not with us.* That this signifies if

the new truth is not with it, is evident from the representation of Benjamin, who here is the boy, as new truth (see n. 5804, 5806, 5822).

5835. *Seeing that his soul is bound up with the boy's soul.* That this signifies since there is close conjunction, is evident from the signification of soul, as life, thus of the soul of one being bound up with the soul of another, as the life of one in the life of another, and thus as close conjunction — here of spiritual good, which is Israel, with the truth from that good, which is Benjamin. As to there being so close conjunction between good and its truth, like the soul of one bound up with the soul of another, the case is this: the mind of man, which is the man himself, and where the man's life is, has two faculties, one devoted to the truths of faith, the other to the good of charity. The faculty devoted to the truths of faith is called the understanding, and that devoted to the good of charity is called the will. That man may be man, these two faculties must make a one. But that at the present day these two 2
faculties are altogether disjoined, may be evident from this, that one can understand that a thing is true, and still not will it. He can understand that all things in the Decalogue are true, also in some measure those in the doctrinals which are from the Word; he may also intellectually confirm them, and even preach them, and still he wills otherwise, and from willing acts otherwise. It is plain from this that these two faculties in man are disjoined. But that they ought not to be disjoined may be known from this, that to understand truth would elevate one toward heaven, and to will evil would draw him down toward hell, and so he would hang between the two. But still his will, in which his very life consists, would draw him downward, thus inevitably into hell. Lest therefore this happen, the two faculties must be conjoined, which is done by regeneration by the Lord, and this by the implantation of the truth of faith in the good of charity. For thus by the truth of faith man

is given a new understanding, and by the good of charity a new will; whence he has two faculties which make one mind.

5836. *It shall come to pass, when he seeth that the boy is not, that he will die.* That this signifies that spiritual good will perish — that is, if the truth which is Benjamin departs — is evident from the representation of Israel as spiritual good — of which above; and from the representation of dying, as ceasing to be such (see n. 494), thus perishing. That good would perish if its truth should depart, has been shown above (n. 5830, 5832).

5837. *And thy servants will bring down the gray hairs of thy servant our father with sorrow to the grave.* That this signifies that all will be over with the church, is evident from the explanations above (n. 5832), where like things are said. That Israel, who is the father, is here the church, is because spiritual good, which he represents, makes the church in man; even so far that whether you say spiritual good or the church it is the same thing, for they cannot be separated. Therefore it is that in the Word, especially the prophets, Israel is the spiritual church.

5838. Verses 32–34. *For thy servant became surety for the boy unto my father, saying, If I bring him not back unto thee, I shall sin against my father all the days. Now therefore let thy servant, I pray thee, abide instead of the boy a servant to my lord, and let the boy go up with his brethren. For how shall I go up to my father, and the boy be not with me? lest I see the evil that shall come upon my father.* "For thy servant became surety for the boy unto my father, saying" signifies adjunction to itself; "If I bring him not back unto thee" signifies unless it be conjoined with spiritual good; "I shall sin against my father all the days" signifies turning away, and thus that there would be no good in the church. "Now therefore let thy servant, I pray thee, abide instead of the boy a servant to my lord" signifies submission; "and let the boy go up

with his brethren" signifies in order that interior truth may be conjoined to spiritual good. "For how shall I go up to my father, and the boy be not with me?" signifies that spiritual good from the natural would be without interior truth; "lest I see the evil that shall come upon my father" signifies apperception that it will perish.

5839. *For thy servant became surety for the boy unto my father, saying.* That this signifies adjunction, is evident from the signification of becoming surety for another, as adjoining him to one's self (as above, n. 5609). For the truth which Benjamin represented, while it is not so much with spiritual good, which is the father, may in the meantime be with the good of the external church, which Judah represents; for this good and spiritual good act as one by correspondence.

5840. *If I bring him not back unto thee.* That this signifies unless it be conjoined with spiritual good, is evident from the signification of bringing back, as being conjoined again; and from the representation of Israel, as spiritual good — of which frequently above.

5841. *I shall sin against my father all the days.* That this signifies turning away, and thus that there would be no good in the church, is evident from the signification of sinning, as disjunction (see n. 5229, 5474), thus turning away; and if the good of the external church, which Judah represents, averts itself from the good of the internal church, represented by Israel, there is no longer any good in the church. The conjunction itself causes that there is good from which is the church. With those two goods, of the internal church and of the external, the case is this: the good of the internal church, or internal good, produces the good of the external church, or external good, by influx; and because it is so, internal good elevates to itself external good, that it may look to itself, and through itself upward toward the Lord. This takes place when there is conjunction; but if there is disjunction, external good

turns itself away, and looks downward, and thus perishes. It is this turning away which is signified by, "I shall sin against my father all the days."

5842. *Now therefore let thy servant, I pray thee, abide instead of the boy a servant to my lord.* That this signifies submission, is evident from this, that to offer one's self as a servant in the place of another, is to deprive himself of his own freedom, and to submit himself altogether to another. By these words is signified the submission of the natural or external man under the internal; for when the good there submits itself, the truths there submit themselves, for truths are of good.

5843. *And let the boy go up with his brethren.* That this signifies in order that interior truth may be conjoined to spiritual good, is evident from the representation of Benjamin, as new truth (see n. 5804, 5806, 5809, 5822), thus interior truth; and from the signification of going up with his brethren, as being again conjoined to his father, that is, to spiritual good, which is represented by Israel. Interior truth, which Benjamin here represents, is the new truth, for this is interior in respect to the truths which are below. For truth which proceeds from good is interior truth; thus this truth is so because it proceeds from spiritual good, which is Israel. The good of charity from the will, thus from affection, is internal good, or the good of the internal church; but the good of charity not from affection but from obedience, and not from the will but from doctrine, is external good, or the good of the external church; and so also the truths which are from it.

5844. *For how shall I go up to my father, and the boy be not with me?* That this signifies that spiritual good from the natural would be without interior truth, is evident from the representation of Israel, who here is the father, as spiritual good from the natural — of which above; and from the representation of Benjamin, who here is the boy, as interior truth — see just above (n. 5843).

5845. *Lest I see the evil that shall come upon my father.* That this signifies apperception that it will perish, is evident from the signification of seeing, as understanding (as above, n. 2807, 3863, 4403–4421), and thence apperceiving (n. 3764, 4567, 5400). That it will perish is signified by the evil which shall come upon him — the same as by bringing down his gray hairs in evil to the grave (n. 5832), also that if his father did not see him with his brethren, he would die (n. 5836). This is the evil that is signified. That spiritual good, which is Israel, would perish if the truth which is Benjamin should depart, may be seen above (n. 5832).

THE ANGELS AND SPIRITS WITH MAN.

5846. The influx from the spiritual world into man in general is such that man cannot think or will anything of himself, but everything flows in, good and truth from the Lord through heaven, thus through the angels who are with him; evil and falsity from hell, thus through the evil spirits who are with him; and this into the man's thought and will. This I know will appear a very great paradox, because it is contrary to the appearance; but experience itself shall tell how it is.

5847. No man, spirit, or angel ever has any life from himself, and so neither can he think and will from himself; since in thinking and willing is the life of man, and speaking and acting is life therefrom. For there is one only life, that of the Lord, which flows into all, but is variously received, and indeed according to the quality which man has induced on his soul by his life. Hence with the evil, goods and truths are turned into evils and falsities, but with the good they are received — goods as goods and truths as truths. This reception may be compared to that of the light of the sun flowing into objects, which is modi-

fied and varied in them diversely according to the form of their particles, and thus is turned into colors, some sad and some cheerful. Man while living in the world induces a form on the purest substances of his interiors, so that it may be said that he forms his soul, that is, its quality; and according to that form is received in him the life of the Lord, which is the life of love itself toward the whole human race. That there is one only life, and that men, spirits, and angels, are recipients of life, may be seen above (n. 1954, 2021, 2706, 2886–2889, 2893, 3001, 3318, 3337, 3338, 3484, 3741–3743, 4151, 4249, 4318–4320, 4417, 4524, 4882).

5848. That the life of the Lord may flow in and be received according to all law in man, there are with him continually angels and spirits — angels from heaven and spirits from hell; and I have been informed that there are with every one two spirits and two angels. That there are spirits from hell is because man of himself is continually in evil, for he is in the enjoyment of the love of self and the world, and as far as man is in evil, or in that enjoyment, so far angels from heaven cannot be present.

5849. The two spirits adjoined to man cause him to be in communication with hell, and the two angels cause him to be in communication with heaven. Man without communication with heaven and hell, could not live even a moment. If this communication should be taken away, man would fall dead as a stock; for then would be taken away all connection with the First *Esse*, that is, with the Lord. This has also been shown me by much experience. The spirits with me were removed a little, and then as they were removed I began to expire as it were, and indeed should have expired if they had not been sent back. But I know that few will believe there is any spirit with them, nor even that there are any spirits; and this for the reason chiefly that at this day there is no faith, because no charity, and thus it is not believed that there is a hell, nor even

that there is a heaven, nor consequently that there is any life after death. Another reason is that they do not see spirits with their eyes, for they say, if I should see, I would believe; what I see, that is; but what I do not see, I do not know whether it is. When yet they know, or might know, that man's eye is so dull and gross, that it does not even see many things that exist in ultimate nature, as is evident from microscopes which make them visible. How then could it see what is within even purer nature, where spirits and angels are. These man cannot see except by the eye of his internal man, for that is accommodated to such vision. But the sight of this eye is not opened with man while he is in this world, for many reasons. Thus it may be evident how far short is the faith of this day, of the faith of former times, when it was believed that every man had his angel with him.

5850. This is the truth of the matter: from the Lord through the spiritual world into the subjects of the natural world, there flows a general influx and also a particular influx — a general influx into those things which are in order, a particular influx into those which are not in order. Animals of every kind are in the order of their nature, and therefore into them there is general influx. That they are in the order of their nature is evident from this, that they are born into all their faculties, and have no need to be introduced into them by receiving any information. But men are not in their order, nor in any law of order, and therefore they receive a particular influx; that is, there are with them angels and spirits through whom the influx comes. And unless these were with men, they would rush into every wickedness and would plunge in a moment into the deepest hell. Man through these spirits and angels is kept under the auspices and guidance of the Lord. The order into which man was created would be that he should love the neighbor as himself, and even more than himself. Thus do angels. But man loves only himself and the world,

and hates the neighbor, favoring him only so far as he may thereby rule and gain the world. For the reason then that the life of man is altogether contrary to heavenly order, he is ruled by the Lord through separate spirits and angels.

5851. The same spirits do not remain forever with a man, but are changed according to the man's states, that is, the states of his affection, or of his love and ends, the former being removed and others succeeding. In general there are with man spirits of such quality as is the man himself. If he is avaricious the spirits with him are avaricious, if he is haughty there are haughty spirits, if he is desirous for revenge his spirits are the same, if he is deceitful there are deceitful spirits with him. Man summons to himself spirits from hell who accord with his life. There are hells most exactly distinguished according to the evils of lusts, and according to all the differences of evil. Thus there is never any lack of spirits like himself to be called out and adjoined to a man who is in evil.

5852. The evil spirits with man are indeed from the hells, but while they are with him they are not in hell, but taken out from thence. The place where they then are is midway between hell and heaven, and is called the world of spirits, of which mention has often been made before. In this world called the world of spirits there are also good spirits who likewise are with man. Into that world also come men immediately after death, who after tarrying a while there, are either sent away to the lower earth, or let down into hell, or taken up into heaven, each one according to his life. In that world the hells are terminated upward, being there closed or opened at the good pleasure of the Lord. And in that world heaven is terminated below; thus it is an intermediate space separating heaven from hell. From this it may now be known what the world of spirits is. When evil spirits who are with man are in that world they are not in any infernal torment, but in the enjoyments of the love of self and the world, as also

of all the pleasures in which man himself is; for they are in every thought and every affection of man; but when they are sent back into their hell, they return into their former state.

5853. The spirits who are in company with a man enter into all his memory and into all the knowledges of memory that he possesses. Thus they take upon themselves all things belonging to the man, so completely that they do not know but they are their own. This is a prerogative that spirits have above man. In consequence, all things which the man thinks they think, and all things that the man wills they will. Conversely also, whatever the spirits think the man thinks, and whatever the spirits will the man wills; for they act as one by conjunction. Yet on both sides it is supposed that all these thoughts and feelings are in and from themselves, both on the part of the spirits and on the part of man. But this is a fallacy.

5854. It is provided by the Lord that spirits should flow into what is thought and willed by man, but angels into his ends [or purposes], and thus through the ends into all that follows from the ends. Angels also flow in through good spirits into the goods of life and truths of faith with man, by means of which they lead him away from evils and falsities as far as possible. This influx is tacit, imperceptible to the man, but still operating and efficient in secret. Especially do they avert evil ends and instil those that are good. But as far as they cannot do this, they withdraw and flow in more remotely, from a greater distance, and then evil spirits come nearer; for angels cannot be present in bad ends, that is, in the loves of self and the world, and yet they are at hand, though at a distance. The Lord 2
could through angels lead man into good ends by omnipotent power; but this would be to take away the man's life, since his life consists in entirely contrary loves. Therefore the Divine law is inviolable, that man shall be in freedom, and that good and truth, or charity and faith, shall be im-

planted in his freedom, by no means in compulsion; since what is received in a state of compulsion, does not remain, but is dissipated. For, to compel a man is not to implant in his will, as it is then the will of another from which he acts, and this when he returns to his own will or freedom is rooted out. The Lord therefore rules man through his freedom, and as far as possible holds him back from the freedom of thinking and willing evil; for unless man were held back by the Lord, he would be continually
3 plunging into the deepest hell. We have said that the Lord could through angels lead man into good ends by omnipotent power, for evil spirits can be driven away in an instant, even if there should be myriads about a man, and this indeed by means of a single angel; but then the man would come into such torment and into such a hell that he could not bear it at all, as he would be deprived of his life miserably. For, the life of man is a life of lusts and fantasies against good and truth. If this life were not sustained through evil spirits and thus amended, or at least guided, he would be reduced to nothing and would not survive a minute. For nothing else has place in him than the love of self and of gain, and of fame thereby, thus whatever is contrary to order. Wherefore, unless he should be reduced into order in some measure and by degrees, through the leading of his freedom, he would at once expire.

5855. Before the way was opened to me to speak with spirits I was of the opinion that no spirit nor angel could ever know or perceive my thoughts, because they were within me and known to God alone. Then once it happened that I observed that a certain spirit knew what I was thinking, for he spoke with me about what I was thinking of, in a few words, and gave an indication of his presence by a certain sign. At this I was astounded, especially that he should know my thoughts. From which it was evident how difficult it is for man to believe that any spirit knows what he is thinking, when yet he knows not

only the thoughts which the man himself knows, but also the smallest particulars of his thoughts and affections, which the man does not know — nay, such things as man can never know in the life of the body. This I know from the continuous experience of many years.

5856. Communications of societies with other societies are effected through spirits whom they send forth and through whom they speak. These spirits are called subjects. When any society came near to me I could not know it until they sent forth a spirit, at the coming of whom communication was at once opened. This is a very familiar thing in the other life and is frequently done. From this it may be evident that the spirits and angels who are with man, are so that he may have communication with societies in hell and with societies in heaven.

5857. I have spoken sometimes with spirits about the preëminent faculty which they have above men, for taking on at first approach all things of man's memory, and though they had previously known nothing of the sciences, languages, and other things which man has learned and absorbed from childhood to old age, coming even in a moment into possession of them all — so that with the learned they are learned, with the ingenious they are ingenious, and with the wise they are wise. At this those spirits became elated, for they were not good spirits, and so it was given me to say to them farther that with the ignorant they are ignorant, with the stupid they are stupid, with the insane and foolish they are insane and foolish; for they take on all the interiors of the man with whom they are, and also his fallacies, fantasies, and falsities, consequently his insanities and follies. But to infants evil spirits cannot come near, because they have not yet in their memory anything that the spirits can take on. With them, therefore, there are good spirits and angels.

5858. From much experience it has been given me to know that whatever the spirits think and speak from the

memory of man, they suppose to be their own and in themselves. If it is told them that it is not so, they are highly indignant — such fallacy of sense reigns with them. To convince them that it is not so, they were asked whence they knew how to speak with me in my mother tongue, when they had known nothing at all of it in the life of the body, and how they knew other languages with which I was acquainted, and they of themselves knew not one — whether they believed these were their own. I read Hebrew in their presence and they understood it, even children, as far as I did and no farther. And all the science that was in my mind, was in theirs. From this they were convinced that when they come to a man, they come into possession of all his knowledge, and that they are in error in believing it to be their own. They have also their own knowledge, but they are not permitted to draw this forth, to the end that they may serve man through his knowledge — as well as for various other reasons, of which above (n. 2476, 2477, 2479) — and because there would be the greatest confusion if spirits should flow in from their own memory (n. 2478).

5859. Some spirits came to me, ascending, and said that they had been with me from the beginning, not knowing otherwise. But when I showed them to the contrary, they at length confessed that they had now first come, but because they had taken on themselves all things of my memory, they could not know otherwise than that they had been with me all the time. From this again it was evident that spirits when they come to a man take on in a moment all his knowledge as their own. And so when many spirits are present, they each take on this knowledge and every one thinks it his own. Into this faculty man comes immediately after death. Consequently good spirits on coming into a heavenly society take on and possess all the wisdom of all in the society — for such is the communion among them — and this although in the life of the body they had

known nothing at all of such things as are talked about in the heavenly society. This is the case if they had lived in the good of charity in the world, for this good has with it the power of appropriating to itself the all of wisdom, since in the good itself the all of wisdom lies implanted. And thus they know as of themselves what in the life of the body was incomprehensible to them and even unutterable.

5860. The spirits who are with man also take on his persuasions, whatever they may be, as has been proved to me by much experience. Thus they take on man's persuasions not only in civil and moral things, but also in the spiritual things of faith. From this it may be evident that the spirits with those who are in heresies, in fallacies and illusions as to the truths of faith, and in falsities, are in the like, with not the slightest difference. The purpose of this is that man may be in his freedom, and not be disturbed by any thing of the spirit's own.

5861. From these things it is plain that man during his life in the world is as to his interiors in company with other spirits, and so adjoined to them that he cannot think anything or will anything except together with them, and that thus there is communication of his interiors with the spiritual world, and thus and not otherwise can he be led by the Lord. When man comes into the other life he brings with him his unbelief in there having been with him any spirit, especially any from hell. There is therefore shown him, if he desires it, the society of spirits in whose company he had been, and from which emissary spirits had been with him. And then after passing through some preliminary states, he at length returns to the same society, because that has acted in unity with the love which obtained the dominion with him. I have sometimes been present when their societies were shown to them.

5862. It is not known to the spirits with man, but only to angels from the Lord, that they are with him, since they

are adjoined to his soul or spirit, and not to his body. What of the thoughts is determined into speech and what of the will is determined into act, in the body, flows by general influx in order into act, according to the correspondence with the Greatest Man. Therefore the spirits who are with man have no part in this influx. And so they do not speak through man's tongue, which would be obsession, nor see through his eyes nor hear through his ears what goes on in the world. It is otherwise with me, since the Lord has opened my interiors so that I might see what is going on in the other life. Thus spirits have known that I was a man in the body, and opportunity has been given them of seeing through my eyes things in the world, and of hearing those in company with me talking.

5863. If evil spirits perceived that they were with man and that they were spirits separate from him, and if they could flow into what is of his body, they would try to destroy him in a thousand ways, for they hold man in deadly hatred. And since they knew that I was a man in the body, they were in continual effort to destroy me, not only as to the body, but especially as to the soul — for to destroy man and any spirit is the very enjoyment of life of all those who are in hell; but I was continually under the protection of the Lord. From this it may be evident how perilous it is for man to be in living company with spirits, unless he is in the good of faith.

5864. Some evil spirits who had heard that spirits were with man, thought that they might infest those spirits and together with them man. So they sought them a long time, but in vain. Their purpose was to destroy them. For, as the enjoyment and blessedness of heaven is to do good to man, and to conduce to his eternal welfare, so on the other hand it is the enjoyment of hell to do evil to man, and to conduce to his eternal ruin. In such opposition are they.

5865. There was a certain spirit, not bad, to whom it

was permitted to go over to a man and speak with me from thence. When he came to the man he said that he seemed to see something black and without life, or as a black lifeless mass. This was the corporeal life of the man, which he was permitted to view. It was told me that the corporeal life of a man who is in the good of faith appears, when one is permitted to view it, not black, but woody and of the color of wood. The same was given me to learn by another experience. A certain evil spirit was let into the state of the body, by thinking from the sensuals of the body, thus from the external memory. He then seemed to me also as a black mass with no life. When he was restored he said that he thought he was in the life of the body. It is not otherwise permitted spirits to view the corporeals of man, for these are in the world and its light, and when spirits view those things which are of the light of the world, what they see appears as mere darkness.

5866. Continuation concerning the angels and spirits with man at the end of the following chapter.

BOSTON PUBLIC LIBRARY
3 9999 10046 905 3